A CENTURY of Eminent Presbyterian Preachers.

OR, A COLLECTION Of CHOICE SAYINGS

From the Publick SERMONS

Preached before the TWO HOUSES,

From *November* 1640, to *January* 31. 1648.

(*The Day after the* KING *was Beheaded.*)

In which the Seditious and Republican Principles of a great Part of the *Celebrated* ASSEMBLY OF DIVINES are detected, their Flowers of Rhetorick diſplay'd, and their Hypocriſy and groſs Ignorance fully expos'd.

To which is added,

An APPENDIX, with the ſhort Characters of ſeveral of theſe Preachers (who ſurvived the Reſtoration) taken from Dr. CALAMY's Abridgment of BAXTER's Life.

By a Lover of EPISCOPACY.

Let every Soul be ſubject to the higher Powers. Rom. xiii. 1.

Likewiſe alſo theſe filthy Dreamers defile the Fleſh, deſpiſe Dominion, and ſpeak evil of Dignities. Jude viii.

Where the Word of a King is, there is Power; and who may ſay unto him, What doeſt thou? Eccleſ. viii. 4.

My Soul, come not thou into their Secrets; unto their Aſſembly *mine Honour be not thou united: For in their Anger they ſlew a Man, and in their Self-Will they digged down a Wall.*

Curſed be their Anger, for it was fierce; and their Wrath, for it was cruel. Gen. xlix. 6, 7.

LONDON: Printed for J. ROBERTS, near the *Oxford-Arms* in *Warwick-Lane*. MDCCXXIII. (Price 1 s. 6 d.)

A CENTURY of
Eminent Presbyterian Preachers.

OR, A

COLLECTION

OF CHOICE

SAYINGS

From the Publick SERMONS

Preached before the Two HOUSES,

From November 1640, to January 31. 1648.

(The Day after the KING was Beheaded.)

Inwhich the Seditious and Republican Principles of a great Part of the Clergy and Assembly of our Divines are detected, their Flowers of Rhetorick display'd, and their Hypocrisy and gross Ignorance fully expos'd.

To which is added,

An APPENDIX, With the short Characters of several of these Preachers (who survived the Restoration) taken from Dr. CALAMY's Abridgment of BAXTER's Life.

By a Lover of EPISCOPACY.

PREACHERS cited in this Book.

Simeon Ashe, Member of the Assembly of Divines.
Sam. Annesley.
John Arrowsmith, M. Ass. Divines.
Matt. Barker.
Robert Bailis, Commissioner for *Scotland.*
Sam. Bolton, Master of *Christ's-Colledge, Cambridge.*
John Bond, M. Ass. Divines.
Will. Bridge, M. Ass. Divines.
Oliver Bowles, M. Ass. Divines.
Tho. Brooks.
Cornelius Burgess, M. Ass. Divines.
Antho. Burgess, M. Ass. Divines.
Jer. Burroughs, M. Ass. Divines.
Rich. Byfield, M. Ass. Divines.
Edmond Calamy, M. Ass. Divines.
Tho. Carter, M. Ass. Divines.
Will. Carter, M. Ass. Divines.
Tho. Case, M. Ass. Divines.
Jos. Caryl, M. Ass. Divines.
Daniel Cawdrey, M. Ass. Divines.
Fra. Cheynel, M. Ass. Divines.
Tho. Coleman, M. Ass. Divines.
John Conant, M. Ass. Divines.
George Cockayn.
Edw. Corbet, M. Ass. Divines.
Will. Cradock.
John Drury, M. Ass. Divines.
John Ellis, Junior.
Dan. Evance.
John Foxcraft, M. Ass. Divines.
Sam. Gibson, M. Ass. Divines.
John Gauden.
Geo. Gillespie, Commissioner for *Scotland.*
Geo. Gipps, M. Ass. Divines.
Will. Wood, M. Ass. Divines.
Tho. Goodwin, M. Ass. Divines.
Will. Gouge, M. Ass. Divines.
Stanley Gower, M. Ass. Divines.
John Green, M. Ass. Divines.
Will. Greenhill, M. Ass. Divines.
Henry Hall, M. Ass. Divines.
Nathaniel Hardy.
Humph. Hardwick, M. Ass. Divines.
Rob. Harris, M. Ass. Divines.
Alexander Henderson, Commissioner for *Scotland.*
Charles Herle, M. Ass. Divines.
Jaspar Hicks, M. Ass. Divines.
Tho. Hill, M. Ass. Divines.
Tho. Hodges, M. Ass. Divines.
Richard Heyrick, M. Ass. Divines.
George Hughes.
William Hussey.
William Jenkyns.
Robert Johnson, M. Ass. Divines.
Richard Kentish.
John Langley, M. Ass. Divines.
John Ley, M. Ass. Divines.
John Lightfoot, M. Ass. Divines.
Nich. Lockyer.
Christopher Love.
Stephen Marshall, M. Ass. Divines.

John

John Maynard, M. Aſſ. Divines.
Will. Mewt, M. Aſſ. Divines.
James Nalton.
Mart. Newcomen, M. Aſſ. Divines.
John Owen.
Herbert Palmer, M. Aſſ. Divines.
Andrew Pern, M. Aſſ. Divines.
Hugh Peters, M. Aſſ. Divines.
Benj. Pickering, M. Aſſ. Divines.
William Price, M. Aſſ. Divines.
Nich. Proffet, M. Aſſ. Divines.
Edw. Reynolds, M. Aſſ. Divines.
Will. Rayner, M. Aſſ. Divines.
Francis Roberts.
Mr. *Rutherford*, Commiſſioner for *Scotland*.
Arthur Salwey, M. Aſſ. Divines.
Lazarus Seaman, M. Aſſ. Divines.
Obadiah Sedgwick, M. Aſſ. Divines.
William (alias *Doomſday*) *Sedgwick*.
Henry Skudder, M. Aſſ. Divines.
Peter Smyth, M. Aſſ. Divines.
Will. Spurſtow, M. Aſſ. Divines.
Will. Strong, M. Aſſ. Divines.
John Strickland, M. Aſſ. Divines.
Dr. *Edw. Stanton*, M. Aſſ. Divines.
Peter Sterry, M. Aſſ. Divines.
Sydrach Simpſon, M. Aſſ. Divines.
Fra. Taylor, M. Aſſ. Divines.
Chriſt. Teſdale, M. Aſſ. Divines.
Dr. *Temple*, M. Aſſ. Divines.
Tho. Thorowgood, M. Aſſ. Divines.
Sam. Torſhell.
Dr. *Anth. Tuckney*, M. Aſſ. Divines.
Tho. Valentine, M. Aſſ. Divines.
Richard Vines, M. Aſſ. Divines.
Geo. Walker, M. Aſſ. Divines.
John Ward, M. Aſſ. Divines.
Nathaniel Ward.
Thomas Watſon.
John White, M. Aſſ. Divines.
Henry Wilkinſon, M. Aſſ. Divines.
Fer. Whitaker, M. Aſſ. Divines.
Dr. *John Whincop*, M. Aſſ. Divines.
Tho. Wilſon, M. Aſſ. Divines.
Fra. Woodcock, M. Aſſ. Divines.

PRE-

PREFACE.

THE bright Sayings of [a] great Men have of late met with so much Encouragement, that I was tempted (not through the Importunities of my Bookseller, or Prospect of any great Advantage to my self, but purely for the Reader's Diversion) to make a Collection of that Kind from the publick Sermons of a Set of Men, who though their Memory will be rendred justly infamous to succeeding Ages, from their Writings and Actions, yet made no small Figure in those blessed Times of Inspiration and Reformation in which they lived; and have been cried up as Persons the most eminent for Learning, Piety and Goodness, by some of their Followers: But our Comfort is, that those who have set forth their Praises so largely, were generally as bad as themselves, and of consequence, a good Character from such Men, just stands for nothing.

Mr. Baxter (the Oracle of the Dissenters) says of the Assembly of Divines, [b] "That the Divines congregate

[a] Tillotson's *Maxims and Discourses.* Dr. South's *Sayings.* Radcliff's *Life.*

[b] Baxter's *Life written by himself.* Part 1. P. 73.

"at

" at *Weſtminſter*, were Men of eminent Learning, " Godlineſs, and Miniſterial Abilities and Fidelity. " And not being worthy to be one of them himſelf, " (he tells us) He may the more freely ſpeak the " Truth, (which he knew) even in the Face of Malice " and Envy, that as far as he was able to judge from " the Information of all Hiſtory of that kind, or by " any other Evidence left him, the Chriſtian World, " ſince the Days of the Apoſtles, had never a Synod of " more excellent Divines, than this Synod, and the " Synod of *Dort*." *And another Author of more Learning, though of not much more Credit and Reputation, has told us,* [c] " That no Man with any *Modeſty* can deny, " that they were a Company of very excellent Perſons, " both for Learning and Piety." *But how far his* Modeſty *will be called in Queſtion, for ſo bold and groundleſs an Aſſertion, by every impartial Reader, who will be at the trouble of reading over their Sayings, I will not take upon me to determine.*

The noble Hiſtorian gives this Character of them: [d] " That of about a Hundred and Twenty, of which " that great Aſſembly did conſiſt: Though by the Re- " commendation of two or three Members of the " Houſe of Commons, (whom they would not willingly " diſpleaſe) a few very reverend and worthy Men were " inſerted; yet of the whole Number, there was not " above Twenty who were not declar'd and avow'd " Enemies to the Doctrine and Diſcipline of the " Church: Some of them infamous in their Lives and " Converſations, and moſt of them of mean Parts in " Learning, if not of ſcandalous Ignorance; and of " no other Reputation than Malice to the Church of " *England*."

---

[c] Peirce's *Vindication of the Diſſenters.* Part 1. P. 205.

[d] Clarendon's *Hiſtory of the Rebellion.* Vol. 1. P. 414.

The

The Character which my Lord Clarendon *gives that Aſſembly, has indeed been called,* [e] " A heavy Charge " upon ſuch a Body of Men as they were;" *and though my Lord* Clarendon *was a great Man, yet it hath been objected,* " That this Cenſure will not recommend his " Hiſtory to Poſterity; who will be hard put to it, to " find Men of more exemplary Piety, and more emi- " nent Miniſterial Abilities amongſt their Progenitors " in any Age, than theſe whom he endeavours at ſuch a rate " to expoſe. Who will repreſent ſuch Men, as Dr. *Twiſs*, " Mr. *Gataker*, Mr. *Reynolds*, &c. as Perſons of no other " Reputation, than of Malice to the Church of *Eng-* " *land*? *The Gentleman tells us*, He has given us a " Liſt of the Aſſembly, that the World may judge of " the Hiſtorian by the Aſſembly, or the Aſſembly by " the Hiſtorian, as they ſee Occaſion; and that he " can't ſee the leaſt Reaſon to fear the Conſequences, " where Perſons are not over-run with the groſſeſt Pre- " judice and Partiality." *Now though I might venture to leave the Iſſue of this Affair upon the Character of my Lord* Clarendon, *and this Animadverter; yet will venture to throw in ſome additional Evidence for the Proof of my Lord* Clarendon's *Aſſertion. A Right Reverend and Learned Author (who lived in thoſe Times) tells us,* [f] " That they were moſt of them Men, not only " juſtly ſuſpected to be ill diſpoſed to the Peace of our " Church, and too much addicted to Innovations, to " alter the Government, to reject and caſt away the " Book of Common-Prayer, to oppoſe Epiſcopacy, and " to diſplace the Grave and Godly Governors of God's " Church; but alſo apparently faſhion'd to the Hu- " mours of theſe their own Diſciples, (who are the on- " ly Judges of their Determinations;) that (although

---

[e] Dr. Calamy's *Abridgment*, &c. Vol. I. p. 82.

[f] *The Diſcovery of the Myſteries, or the Plots and Practices of a prevalent Faction in this preſent Parliament.* By Gr. Williams, *Biſhop of* Oſſory, P. 42. *Printed* 1643.

" ſome

" ſome few Canonical Men, and moſt Reverend, " Learned, and Religious Biſhops, and others, for " Faſhion's Sake, to blind the World, were named " among them; yet when, as in a Parliament, ſo in a " Synod, the moſt deſperate Faction, if they prove " prevalent to be the major Part, will carry any thing " in ſpite of the better Part, they ſhall ſtand but as " Cyphers able to do nothing.) They might aboliſh " our old Eſtabliſh'd Government, erect their own " new-invented Diſcipline, and propagate their well-" affected Doctrine in all Churches. For you may " judge of them by their Compeers, *Goodwin*, *Burroughs*, " *Arrowſmith*, and the reſt of their ignorant, factious, " and ſchiſmatical Miniſters, that together with thoſe " intruding Mechanicks, (who without any Calling " either from God or Man, do ſtep from their Botcher's " Board, or their Horſes Stable, into the Preacher's " Pulpit) are the Bellows which blow up this Fire, " that threaten'd the Deſtruction of our Land; like " *Sheba*'s Trumpet, to ſummon the People into Rebel-" lion; and like the Red Dragon in the *Revelation*, " which gave them all his Poiſon, and made them " eloquent to diſgorge their Malice, and caſt forth " Floods of Slanders after thoſe that keep Loyalty to " their Sovereign; and belch forth their unſavoury Re-" proaches againſt thoſe that diſcover'd their affected " Ignorance, and ſeditious Wickedneſs in Defence of " Truth; and are the Inſtruments of this Faction to " ſeduce the poor People to a Deſolation of the whole " Kingdom, if not timely prevented by their Repen-" tance and Aſſiſtance, to enable them whom God hath " made our Protectors, to defend us againſt ſuch tran-" ſcendent Wickedneſs. And theſe are the main Ends " for which they ſummon'd ſuch a new Synod of their " furious and fanatick Teachers, upon whoſe Temper " and Fidelity, I believe no wiſe Man that knows " them, would lay the leaſt Weight of his Soul's Feli-" city."

Nay,

Nay, it is apparent from their publick Sermons, that every Branch of my Lord Clarendon's *Charge againſt them was true. Moſt of which were calculated to ſtir up the People to Rebellion, either by repreſenting their Cauſe to be the Cauſe of God; or by comparing their moſt Excellent Monarch to the moſt impious and wicked Princes of* Iſrael *and* Judah. *And by way of Encouragement to take him off, not a few of them ſuggeſting how* Saul *was puniſh'd for ſuffering* Agag *to eſcape; and how much* Ahab *was condemned for letting* Benhadad *go, when he was in his Power. And as a Confirmation of what I have ſaid relating to the Encouragement given by theſe Sermons to the People to be ſeditious,* [g] *Dr.* South *informs us,* "That he had it from the Mouth "of *Axtel, (one of thoſe accurſed Regicides)* that he "with many more went into that execrable War with "ſuch a controlling Horror upon their Spirits, from "thoſe publick Sermons, (eſpecially thoſe of *Brooks* "and *Calamy*) that they verily believed they ſhould "have been accurſed by God for ever, if they had not "acted their Part in that diſmal Tragedy, and heartily done the Devil's Work, being ſo effectually called "and commanded to it in God's Name." *And others were ſo worked up by thoſe Botefeus and Incendiaries into a Perſuaſion of the Idolatry of the Church of* England, [h] *that one (in thoſe Bleſſed Times of Inſpiration) murder'd his own Mother for kneeling at the Sacrament; alledging it was Idolatry, and that his Conſcience told him, that it was his Duty to deſtroy Idolaters. Nay, their Diſaffection to the beſt of Princes was ſuch, that few, I think, have the Hardineſs at this time to excuſe them from being the principal Inſtruments of the King's Murder. For tho' they did not directly cut off his Head, (that wicked and dirty Work being ſhifted off to a much more impious Sect;) yet they ſounded the firſt Alarm to Rebellion, and kept up that ſeditious Spirit ſo long, that at the long run 'twas too late to retract it.*

---

[g] South's *Sermons*, Vol. 1. P. 513.

[h] South's *Sermons*, Vol. 3. P. 225.

And how far that Part of the Parliament which ſat at Weſtminſter *were inclineable to a Peace and Reconciliation with their moſt injured Monarch, their voting his Confinement to* Warwick *Caſtle, (when he was not in their Hands) and their making Choice of ſuch a Set of Preachers, might be ſufficient to convince us, had we no other Proofs of their Diſaffection to their lawful Sovereign. For, notwithſtanding they have been called,* [k] "A Parliament of Patri-
"ots, who ſtood up againſt Tyranny both in Church
"and State:" *And all their Pretences from firſt to laſt were, that they were fighting to reſcue their Sovereign out of the Hands of wicked Counſellors, and to bring him in Honour to his Parliament, (a Thing frequently ſuggeſted by theſe Preachers.) Yet, beſides what has been ſaid, it is very apparent from what follows, how conſiſtent their publick Declarations and Actions were with each other. For when Mr.* Nathaniel Ward, *one of their Preachers (in other Reſpects incendiary enough) chanced to ſpeak favourably of the King, and of bringing him back to the Parliament, in the following Words:* [l] "Let us lament and mourn for our royal
"Sceptre, that he is weakned and unfitted to rule; let
"us lament his perſonal Sorrows; pity ſhould be
"ſhewn to him that is in Affliction; let us lament that
"he is deprived of his royal Conſort and Children,
"the Supports and Delights of Nature, the ſweet Ob-
"jects of human Affection; deprived of his wonted
"Honour and Attendance, his Nobility and Compeers;
"deprived of his wonted menial Servants, and attend-
"ded with military Guards, (unwelcome and ungrate-
"ful to him;) deprived of his wonted Liberty:

---

[i] Vita Johan. Barwick. *p.* 40. Orleance's *Hiſtory of the Revolutions*, &c. *in* England P. 93, 97, 98. *A villainous Pamphlet, called,* A Reſolve upon the Perſon of the King, or a Corrector of the Anſwerer of the Speech out of Doors. *P.* 6. *Printed* 1646.

[k] Peirce's *Vindication of the Diſſenters.* P. 185.

[l] *See Letter to ſome Friends printed before* Nathaniel Ward's *Faſt Sermon before the Commons,* June 30. 1647. *Printed without any Order of that Houſe.* P. 3.

Theſe

" These things must needs make him a Man of Sorrows: However his Heart is supported, he cannot " but look upon himself as a Man under God's *Black-* " *Rod.* If God would soften our Hearts to lament him " as we ought, it is probable he would soften his Heart, " to lament his Subjects as he ought." *They did not desire him to print his Sermon, or return him* thanks for the great Pains he took, *according to Custom. A Favour that I am convinced was never refused before, in the Compass of Seven Years, from near Two Hundred and Thirty Sermons I have in my Custody, which were preached before the Two Houses, from* November 1640, *to* February 1648.

But after all, these Preachers by their demure Looks, affected Whines, set off with some devotional Postures and Grimaces, and such like Arts of Dissimulation, commenced Heroes for Sanctity, Self-Denial and Sincerity; when at the same time they were acted not by Devotion, but Design, and 'twas by such crafty and delusive Methods that they gained upon the heedless and unthinking Multitude.

And might I be permitted freely to declare my Sentiments, I should be of his Opinion, who, speaking of their publick Fasts, Prayers and Preachments, says, [m] " That they " were like those of the *Pharisees*, famous for Length " and Tautology; two whole Hours for one Prayer at " a Fast, used to be but a moderate Dose; and those " for the most Part [as well as their Sermons] fraught " with such irreverend and blasphemous Expressions, " that to speak them, would have profaned the place " he was then speaking in; and indeed they sel- " dom carried on the Work of the Day, (as they " called it) but they left the Church in need of a new " Consecration. In their long Fasts, from first to " last, from seven in the Morning, to seven at " Night, their Pulpit was always the emptiest thing in " the Church; and there was never such a Fast kept by

[m] South's *Sermons*, Vol. 4. P. 175.

" them, but their Hearers had Cauſe to begin a Thankſ-
" giving as ſoon as they had done." *Their Conſciences were ſo very ſqueamiſh, that for the Generality of them, they boggled ſo far at the Legality of our Divine Worſhip, as, inſtead of a well compoſed Liturgy, to ſet up in its place, what they called a* Pithy Directory. *And ſuch was the Manner, as well as the Matter of both their Prayers and Preachments, if we conſider the* Holders-forth *for the moſt part with their Arms ſtretched out, and in a yawning Poſture,* [n] " That a Stranger, who ſhou'd have heard any
" of them pray or preach, might by a very pardona-
" ble Error have been induced to think, that he was all
" the time hearing one talk in his Sleep. Beſides the
" ſtrong Virtue their Prayers [and Sermons] had to pro-
" cure Sleep for others too; ſo that he who ſhou'd have
" been preſent at all their Cant, would have had a
" greater Ability in watching, than ever they cou'd
" pretend to praying [or preaching] if he could forbear
" ſleeping, having ſo ſtrong a Provocation to it, and ſo
" fair an Excuſe for it." *Nay, ſome of them at the laſt were arrived to ſuch a ſtrange Pitch of Impudence, or I may ſay Blaſphemy in that reſpect,* [o] *that when* Oliver Crom-wel *lay ill of the Sickneſs of which he died, a noted Independent Divine declared,* " That God himſelf reveal'd it
" to him, that he ſhou'd recover, and live thirty Years
" longer; for that God had raiſed him up for a Work,
" that cannot be done in a leſs time. But *Oliver's*
" Death being publiſhed two Days after, the ſaid Di-
" vine publickly in his Prayer expoſtulated with God
" the Defeat of his Prophecy in theſe Words: *Lord, thou haſt lied unto us; yea, Lord, thou haſt lied unto us. Their Flowers of Rhetorick, I think, are not to be exceeded by any thing that has been elſewhere publiſhed of that Kind, either by the ingenious Dr.* Echard, *the worthy Author of the* Friendly Debate, *the* Scotch *or* Engliſh Preſ-

[n] South's *Sermons*, Vol. 2. P. 175.
[o] South's *Sermons*, Vol. 1. P. 102.

byterian

byterian Eloquence: *Tho' by the way, there are a great many Inſtances that border not a little upon Blaſphemy; and others ſo idle and ſilly, as to convince any one that reads them, that what Dr.* South *ſaid of that Reforming Age was true:* [p] "That all Learning was then cried down; "ſo that with them, the beſt Preachers were ſuch as "could not read, and the ableſt Divines ſuch as could "not write. In all their Preachments they ſo highly "pretended to the Spirit, that ſome of them could "hardly ſpell a Letter. To be blind with them was a "proper Qualification of a Spiritual Guide; and to be "*Book-learn'd* (as they call'd it) and to be irreligious "were almoſt Terms convertible. None were thought "fit for the Miniſtry but Tradeſmen and Mechanicks, "becauſe none elſe were allow'd to have the Spirit: "Thoſe only were accounted like St. *Paul*, who could "work with their Hands, and in a literal Senſe drive "the Nail home, and be able to make a Pulpit before "they preach'd in it.

But after all, it may probably be asked, Why this Collection was made at this Time? Tho' this ſhort Anſwer might ſerve ſome, Becauſe it was made no ſooner: Yet I declare, that 'twas not done with the leaſt Intention of Reflection upon their Succeſſors: Some of which (bating their Separation) are very Learned and Valuable Men. But becauſe by ſome [q] *Authors of late theſe Preachers have been cried up, as Men of Learning and Piety; and the Generality of them have been canonized as much for Saints as any in the Popiſh Legend. But how far the Character of Goodneſs, Holineſs, or Ingenuity did really belong to theſe Men; or how far they are juſtifiable, I will leave it to the unbyaſſed Reader, from the ſeveral Inſtances here collected, to form a Judgment. And ſo long as ſome Men take upon them to juſtify theſe Preachers, it is neither unchriſtian, nor a Breach of good Manners, for others to undeceive the World, by ſet-*

[p] South's *Sermons*, Vol. 3. P. 500.
[q] Calamy's *Abridgement of* Baxter's *Life*. Vol. 2.

ting

ting their Characters in a just Light. Sir Roger L'Estrange has indeed given us a Collection of Dissenters Sayings in Two Parts. But these are principally collected from the Writings of the old Disciplinarians, Scotch or English Republicans; and not above Ten or Fifteen of the Sermons before the Two Houses (out of the Number of 230) are cited by him; and but very few Passages collected from those. And tho' I have here and there inserted a Passage which he has likewise quoted, yet I have generally done it, where the Sense of the remaining Part of the Paragraph must have otherwise been mangled or curtail'd. And whatever I have inserted that is likewise in his Collection, I have put within Hooks, that the Reader may readily see how little of this Kind has been collected from these publick Sermons before. A Work that I believe will as soon let the Reader into the Iniquity of those Times, as any Thing that History can afford. And tho' Gingles, Rhimes, and Similes, were then only too much in Vogue with the Writers and Preachers of all Sides; yet such far-fetch'd and childish ones, without either Sense or Signification, can't be produc'd from the Works of any other Body of Men: So that the Presbyterians must be allow'd to have born away the Bell in this Respect from all the Sects that were then in being. But as their Followers are much more polite; and have gone off, in a great Measure, from the Cant of those Times, and some of them have approved themselves Men of Learning; and have exerted themselves in the common Cause of Christianity, and gain'd no small Reputation in that Respect: They may justly be entitled to our Esteem, so long as they don't prove Eccentrical, and pretend to hoist their Toleration into an Establishment. And whensoever they relinquish the wicked Principles of their Forefathers; and instead of crying up, condemn their Writings and Actions, and pay that Respect to the Establish'd Church which they ought to do; I dare say the Members of the Establishment will be far from imputing the Crimes of their Predecessors to them, or grudging them that Toleration and Indulgence, which has been legally granted to all whose Consciences are really scrupulous.

CON-

CONTENTS.

PREFACE.

Chap. I. *The Behaviour of theſe Preachers towards the Civil Government; their ſeditious Paſſages, and Encouragement of the King's Murder.* Page 1

Chap. 2. *The Rebellion juſtified from Succeſs.* 22

Chap. 3. *A Reformation by Blood encouraged.* 35

Chap. 4. *Againſt the Church of* England, *her Clergy and Liturgy.* 48

Chap. 5. *Againſt Toleration.* 66

Chap. 6. *A Vindication of the Covenant.* 69

Chap. 7. *Their Flowers of Rhetorick by way of Allegory, Metaphor, and Similitude,* &c. 72

A CEN-

CONTENTS.

PREFACE.

Chap. 1. The Behaviour of these Preachers towards the Civil Government; their seditious Passages, and Encouragement of the King's Murder. Page 1

Chap. 2. The Rebellion justified from Success. 22

Chap. 3. A Reformation by Blood encouraged. 35

Chap. 4. Against the Church of England, her Clergy and Liturgy. 48

Chap. 5. Against Toleration. 66

Chap. 6. A Vindication of the Covenant. 69

Chap. 7. Their Flowers of Rhetorick by way of Allegory, Metaphor, and Similitude, &c. 72

A CEN-

A CENTURY OF Presbyterian Preachers.

CHAP. I.

The Behaviour of these Preachers *towards the Civil Government; their Seditious Passages, and Encouragement of the King's Murder.*

THE People are now as then, [*viz.* under the *Jewish* Theocracy,] We will have a King: He hearkens to the People; sets the King upon his Throne: They shout out, *Vivat.* Surely they are now happy. He reigns One Year well; Two Years indifferent. What then? You see the Scripture veils; I wave it. What he did in the Business

of *Amalek*, *Gibeon*, *David*, *Abimelech*; what Wars, Famine, Cruelty *Iſrael* lay under, I would rather you ſhou'd read, than I ſpeak. God give the King a Spirit of Grace and Government.

Samuel Anneſley's *Faſt Sermon before the Commons*, July 26. 1648. P. 13.

Woe unto thee, O Land, when thy King is a Child, is rather meant of a Child in Manners, than in Years. *Ibid. p.* 24.

In the full Vindication of our Liberty from Oppreſſion and Tyranny, this Kingdom, as well as other Nations about us, have a long Time groan'd for it; but it hath been curbed and ſtifled by Prerogative and Arbitrary Power. It hath been coming to the Birth in former Parliaments, but had not the Strength to bring forth. Oh! be you the Midwives to ſhew it the Light, and bring it forth in its full Proportion.

Matthew Barker's *Faſt Sermon before the Commons*, October 25. 1648. P. 33.

In the Execution of Juſtice, fear not the Power or Greatneſs of any. The Counſel that *Jehoſhaphat* gives to the Judges, I ſhall give to you; Take heed what you do; for ye judge not for Man, but for the Lord, who is with you in the Judgment. Does innocent Blood cry, and will you not hear what it ſpeaks, what it demands, whom it accuſeth? Blood cannot be buried in a Grave of Oblivion: for the Earth will diſcloſe its Blood, and no longer cover its Slain. *Ibid. p.* 37.

The King muſt not only command according to God's Laws, but Man's Laws: *2dly*, If he don't ſo command, the Reſiſtance is not a Reſiſtance of Power but Will: *3dly*, To ſay that ſuch Reſiſtance muſt only be defenſive, is Nonſenſe; for ſo a Man may ever be reſiſting, and never reſiſt. Like the ſilly Women of whom the Apoſtle ſays, They are ever learning, and never attain the Truth.

Wil-

William Bridge's *Faſt Sermon before the Commons*, February 22. 1644. *Preface.*

Right Honourable, Conſider this; Thoſe Perſons who have neglected the Execution of Juſtice upon their moſt implacable Enemies, when God has given them into their Hands, thoſe God has left to periſh baſely and miſerably. See it in *Ahab*; God gives *Benhadad* into *Ahab*'s Hands: Becauſe thou haſt let a Man go that I had appointed unto Deſtruction; therefore thy Life ſhall be for his Life. So concerning *Saul*'s ſparing *Agag*: And he wou'd *ſhift* off the Command; therefore God ſhifted him out of his Kingdom, when he neglected to do Juſtice to an implacable Enemy, when God had given him into his Hands.

Thomas Brook's *Faſt Sermon before the Commons*, December 26. 1648. P. 18.

In the Story of *Aſa's* putting to death his Mother *Maacha*, it is ſaid, that he removed her from being Queen, becauſe ſhe had made an Idol in a Grove: He broke down her Idol; and alſo *Maacha* his Mother, even her he removed from being Queen; altho' a Mother, altho' a Queen, yet even her he deprived of the Dignity. This he did, and this he muſt do by Virtue of the ſpecial Command of God himſelf; even in what Relation ſoever ſhe had ſtood unto him. So in *Deut.* 13. 6. the Law was. For tho' ſhe had been nearer than a Mother, even the Wife of his Boſom; yet if ſhe were an Idolater, and ſhould entice him ſecretly, *ſaying, Let us go and ſerve other Gods*, ſhe muſt have been put to death; and his Hand muſt firſt have been upon her.

Cornelius Burgeſs's *Faſt Sermon before the Commons*, November 17, 1640. P. 7.

The many Conſpiracies that have been detected, the many Popiſh Deſigns that have been defeated, the many Snares that have been broken, the many Mountains that have been levelled, the mighty *Nimrods* that have

been plucked down, the unſupportable Yokes of which our Necks have been freed, thoſe Whips of Scorpions, the Back-breaking, Heart-ſinking Courts which are now diſſolved; thoſe Rights and Liberties which had been led away captive, paſt Hopes of Reſcue, are now reſtored: That noble Vow and Covenant for Conſervation of Religion, and Proteſtation againſt Popery and Superſtition: Theſe, I ſay, and many more, do proclaim the manifold and wonderful Mercies that have flow'd in upon this unthankful Nation.

Cornelius Burgeſs's *Sermon before the Commons*, November 5. 1641. P. 54.

Let me tell you, You are in a great Meaſure engaged to ſuch, ſo as in Juſtice it may be required they ſhou'd be countenanced, and receive Comforts from you; for the much Good we have now in Deliverance from Slavery and Innovations in Religion, God has made them inſtrumental in. If none had been willing to have ventured themſelves, to have ſuffered in denying illegal Taxations, and ſuperſtitious Innovations, what wou'd have become of us? And who were they that principally ſuffered in vindicating the Liberties of the Subject, but ſuch as did it out of Conſcience; ſuch as were Mourners in *Sion* for the Evils that hung over us?

Jeremiah Burroughs's *Faſt Sermon before the Commons*, September 17. 1641. P. 19.

There were Corruptions both in Church and State; Idols were ſet up in *Dan* and *Bethel*: *Dan* ſignifies Places of Judgment; there were Idols: And *Bethel* ſignifies the Houſe of God; and there were Idols alſo. *Ibid.* *p.* 37.

But now mark the Doctrine; when God begins to build and plant, if that Nation do evil, God will unbuild what he has built, pluck up what he has planted; and will repent of the Good, *&c.* For you muſt know, that God repents as well of his Mercies, as of his Judgments. When God made *Saul* King, and he proved ſtubborn

born and diſobedient, he repented that he had made him King.

Calamy *before the Commons*, December 22. 1641. P. 34.

If there be found any amongſt you, that drive on the Deſigns of *Oxford*, and are preſent at *Weſtminſter* only to betray their Country, the Lord unmaſk ſuch, and the Lord give them repenting Hearts. This is to build up Houſes with the Blood of Three Kingdoms; this is to ſell your Souls for Preferment: And it is juſt with God, that ſuch not only loſe their Souls, but loſe their very Preferments alſo; as *Judas* that ſold his Maſter, hung himſelf.

Calamy *before the Commons*, October 22. 1644. P. 25.

Let me make bold to remind you, That in this Covenant you have vow'd to aſſiſt the Forces raiſed by the Parliament, according to your Power and Vocation; and not to aſſiſt the Forces raiſed by the King, neither directly nor indirectly.

Calamy's *Thankſgiving Sermon before the Lords*, June 15. 1643. P. 45.

Is it not a ſad Thing to ſee the Head rent from the Members; and that that Head which ſhou'd be the Preſerver of the Body, is, by ill Counſel, a Deſtroyer of its Body? That that Head which ſhould be like a Head of Gold, is now (through ill Counſel) made a Head of of Iron to cruſh his own Body in Pieces.

Calamy's *Faſt Sermon before the Lords on* Chriſtmas *Day*, 1644. P. 12.

Such as are falſe-hearted, and have made their Peace at *Oxford*, build their Houſes upon the Blood of Three Kingdoms. Theſe are the *Judas*'s of *England*; and 'twere juſt with God to give them their Portion with *Judas*. Ibid. p. 18.

Let me forewarn you, not to truſt too much to Treaties and Overtures of Peace; for it is very fatal, that

in

in the midſt of our Treaties there have been always Plots to deſtroy us, as we ſee verified at this Day. *Ibid. p.* 22.

Shall the *Iriſh* Rebels, the *Oxford* Lords and Gentlemen, the *Engliſh* Papiſts, and the *Engliſh* Biſhops; the Proteſtants at large, and ſeduced People, all agree together, (like *Samſon*'s Foxes, with Firebrands in their Tails) to burn Three Kingdoms; and ſhall not we agree together to ſave Three Kingdoms? *Ibid. p.* 27.

What a ſad Thing is it, my Brethren, to ſee our King at the Head of an Army of *Babylonians*, refuſing to be called King of *England*, *Scotland* and *Ireland*; chuſing rather to be called King of *Babylon*.

Caſe's *Thankſgiving Sermon before the Commons*, Auguſt 22. 1645. P. 18.

The *Pſalmiſt* takes notice what God doth in breaking the Power of mighty Princes, turned Oppreſſors and Tyrants, in making them contemptible; and *Cain*-like Vagabonds to wander up and down in deſart and hungry Places.

Caſe's *Thankſgiving Sermon*, February 19. 1645. P. 2.

Sirs, We pray for the King's Converſion. *Ibid. p.* 26.

It were a ſad Thing, that the ſtrong Holds of the Kingdom ſhould be taken for God, and kept for the Devil. *Ibid. p.* 31.

Here you ſee was *Pharaoh* and all his malignant Courtiers and Subjects oppoſing and obſtructing *England*'s Deliverance: Yea, when they had got looſe, arming all the Militia of *Egypt*, and putting them in Array to reduce *Iſrael* again into their old Servitude and Bondage. And I wiſh he had been the laſt *Pharaoh*, who was drowned in the *Red-Sea*. There aroſe up after him new *Pharaohs* in every Age of the Church, that knew not the Lord.

Caſe's *Faſt Sermon before the Peers*, March 25. 1646. P. 8. *Called*, The Set-Backs of Reformation.

You ſhall find that the want of due Execution upon Delinquents, has obſtructed if not daſhed hopeful Beginnings in the Churches Deliverance. *Saul* ſpares *Agag*, and 'twas a preſent ſtop in the Work; and had like to have been the after Ruin of the whole Seed of the *Jews*: And how *Ahab* ſped for ſparing *Benhadad*, Story will tell you. *Ibid. p.* 21.

If a King of the Proteſtant Profeſſion ſhou'd give his Strength and Power to a Queen a Papiſt, and ſhe give it to the *Jeſuits*, to the Beaſt, it is neither Rebellion nor Treaſon to fight for the King, to recover his Power out of the Hands of the Beaſt.

Cheynel's *Faſt Sermon before the Commons*, May 31. 1643. P. 10.

Wilt thou have Jeſus Chriſt for thy Antiquity, for thy Nobility, for thy Husband, thy King, Prophet, thy Prieſt, thy Saviour, thy all? Jeſus Chriſt will bind Kings in Chains, and Nobles in Fetters of Iron, he will pour Contempt upon Princes, if they contemn him.

Fra. Cheynel's *Faſt Sermon before the Lords*, March 26. 1645. P. 53.

Mind what Religion is practiſed in the King's Army. With him are the golden Calves, which he made for Gods. Can he pretend to ſtand or fight the Battels of the Lord, that hath in his Army Superſtition and Formality for his Religion; Man's Invention, Idolatry, Worſhip, and Maſſes for his Devotion? I do from my Soul wiſh that every particular Perſon within this Kingdom, would impartially and without Reſpect to one Side or other, mind theſe Things; to wit, Which Army conſiſts of, and muſters, and retains Atheiſts, Infidels, Papiſts, and the like: Which Side has Popiſh Maſſes, Superſtitious Worſhips, cold Forms in the Worſhip of God: Which Side is ſtored with Popiſh Prieſts, doth harbour all our drunken debauch'd Clergy; our idle, Non-preaching, dumb Miniſtry; our Ambitious,

Ty-

Tyrannical Prelacy, and the Sink and Dregs of the Times, the Receptacles of the Filth of the recent and former Ages.

Tho. Coleman's *Faſt Sermons before the Commons*, Auguſt 30. 1643. *Pref.*

The Unſound are quickly ſeduced, and Men of weak Underſtandings much puzzled with the ſpecious Name of a King; and ſtrange Miſapplications of Scripture, as if they had been particularly written for *England*. Ibid. p. 43.

Benhadad's Life was once in *Ahab*'s Hand, and he ventured God's Diſpleaſure to let him go: But ſee how *Benhadad* rewards him: *Fight neither againſt Great nor Small, but againſt the King of Iſrael.* Honourable and Worthy, if God don't lead you to do Juſtice upon thoſe that have been the great Actors in ſhedding of Innocent Blood, never think of gaining their Love, by ſparing them. For they will, when Opportunity offers, return again upon you: But then they will not fight againſt the Poor and Mean, but againſt thoſe that have been the Fountain of that Authority and Power, which had been improved againſt them.

George Cockayn's *Faſt Sermon before the Commons*, November 29. 1648. P. 26.

If in Church Matters *Ahab* will have ſuch an Altar as at *Damaſcus*, he ſhall have an High-Prieſt that will do according to all that the King commands him.

John Ellis, *Jun. Faſt Sermon before the Commons*, February 22. 1642. P. 25.

Obſerve, That a State invaded in a hoſtile Manner, to the Overthrow of their Liberties, contrary to Covenant and Agreements, by thoſe that ſhould protect them, may defend themſelves in the ſame Way, raiſe up Officers, and draw others into their Society for that Purpoſe. *Ibid. p.* 61.

It's better to live under a *Nero* than under a *Nerva*; where nothing is lawful, (for a cruel Tyrant ſeeks only his own Advantage in any Man's Wreck,) than where all Things are Lawful. Many Ruffians abuſing the Sloth of a careleſs Prince, who will be ſure to do nothing well, becauſe they may do whatſoever they will.

John Foxcrofts *Faſt Sermon before the Commons*, December 31. 1645. P. 4.

One Thing I may not forget, and that is, That the Lord may puniſh Blood with Blood; the Blood of the Oppreſſed, the Blood of the Perſecuted, the Blood of thoſe that have died in Priſon, or in ſtrange Countries, dying for Righteouſneſs ſake. There was not ſo much as one Drop of Blood ſpilt upon the Pillory, for the Teſtimony of the Truth, but it crieth to Heaven. So precious is the Blood of Saints!

George Gilleſpie's *Faſt Sermon before the Commons*, March 27. 1644. P. 19.

The Prince that wanteth Underſtanding is alſo a great Oppreſſor. Rulers have a Power to enact Laws to be other Men's Rules: And if they ſet up Iniquity by Law, how will this haſten the Deſtruction of them that obey?

Good's *Faſt Sermon before the Commons*, March 26. 1643. P. 11.

Conſider how many ſtupendous Works God hath made you Inſtruments to bring about? How many mighty *Nimrods* have you cut down? How many Yokes of Tyranny have you broken? How many dying Saints have you revived? You have ſprung a Well under *Babylon*, unſettled the Throne of the Beaſt.

Henry Hall's *Faſt Sermon before the Commons*, May 29. 1644. *Called*, Heaven raviſhed, *Epiſt. Ded.*

[Do Juſtice to the Greateſt. *Saul*'s Sons are not ſpared; no, nor *Agag*, nor *Benhadad*, tho' themſelves

Kings, *Zimri* and *Cosbi* tho' Princes of the People, must be pursued into their Tents. This is the way to consecrate your selves to God.]

Herle *before the Commons*, Nov. 15. 1644.

Oh! that there were not too just a Cause of removing the Bounds from *Judah* to *England*. Shall we reflect upon former Times? Might we not then have beholden the Commonwealth, the Bound of legal Rule, too much changed into Arbitrary Government?

Nathaniel Hardy's *Fast Sermon before the Peers*, February 24. 1644. P. 13.

Farther, They make a Covenant, and oblige all upon Pain of Death, Man, Woman, and Child, to take the Covenant; yet after all, the Work sticks, and goes not on, till *Maacha*, the King's Mother, be put down from being Queen; because she had made an Idol in a Grove.

Humphry Hardwick's *Fast Sermon before the Commons*, June 26. 1644.

Hence all the bloody *Cains*, the scoffing *Ishmaels*, the profane *Esau*'s, the Politick *Achitophels*, the railing *Rabshakehs*, the World of ungodly Persons, became Enemies and Opposers. *The Kings of the Earth stand up, and the Rulers take Counsel together*; *Gebal* and *Ammon*, and *Amalek*, &c. complot and conspire to root out *Israel*. Ib. p. 10.

Neither let your Eyes spare, tho' they are great ones that are guilty. Princes have not any License to offend: Queens themselves have no *Obstante* for Sin. 'Tis the Misery of Greatness, the Offense is as great as the Offender; the Sin as sovereign as the Person. Great Persons do not so much commit Sin as teach it: Their Disobedience is ever Masculine, and begets Followers. The highest Court may reach the highest Person, Causes and not Persons are to be heard in your Parliament.

Richard Heyrick's *Fast Sermon before the Commons*, May 27. 1646. P. 84.

A hard-

A hard-hearted *Pharaoh*, a wicked *Herod* may have ſome Fits of Goodneſs, ſome fleſhly Purpoſes and Promiſes for God, and yet the Bent of the Heart be engaged in evil Ways.

Tho. Hills *Faſt Sermon before the Two Houſes*, Auguſt 13, 1644. P. 21.

Happy the Land whoſe Kings are ennobled by God, and Princes made gracious and taught by him, even to the Uſe of Meats and Drinks. But woe to the State, where the King is a Child, a Fool ſhall reign, an Enemy to the Lord; and Princes luſtful and gluttonous, drunken and laſcivious; ſuch as muſt have a Breakfaſt every Morning in Sin, ſhall ſteer by their Counſels. Chriſt is no Lawgiver there. This is woful. The People muſt mourn where the People bear rule.

George Hughes's *Faſt Sermon before the Commons*, May 26. 1647. P. 29. *Called*, The Wo-Joy Trumpet.

My Text doth charge the King to come to his Parliament, and with them to ſubmit to the Yoke of Chriſt: he ſhall thereby obtain the Privilege of ſuch Kings, as are Kings in the Church of Chriſt.

William Huſſey's *Faſt Sermon before the Peers*, May 26. 1647. P. 32.

I beſeech you, be impartial in doing Juſtice; and let not the great Flies break through the Web, whilſt the little ones are entangled: To ſpare the great Birds, and deſtroy the ſmall (not ſo hurtful) is no good Juſtice. There are many wonder there are no more Delinquents called to the Bar. Take heed you ſpare not *Brother Benhadad*, leſt you, and the Kingdom fare the worſe for it; as the Prophet told *Ahab*, 1 Kings 20. 42. *Becauſe thou haſt let go a Man whom I had appointed to Deſtruction; thy Life ſhall go for his Life, and thy People for his People.* I beſeech you think of this, and be impartial.

Richard Kentiſh's *Faſt Sermon before the Commons*, November 24. 1647. P. 32.

[What Juncto's of Hell have been found out? What Plots diſcovered? *What Cabinets of Letters detected?* What Actors deſcrib'd? What Hearts anatomized? Popery, Prerogative, Proteſtations, Plotters, Prelates, all come to Light, and found deſperate and deviliſh.] All done by the great Buſineſs of the Devil: God overpowering him, and making him prove a Tell-tale of his own Counſels; and as it were, a falſe Brother to his own Hell and Fraternity.

Lightfoot's *Faſt Sermon before the Commons*, Auguſt 26. 1645. P. 11.

[Thoſe mine Enemies that would not that I ſhould reign over them, bring hither, and ſlay them before me: Let me ſee them executed; Kings, Rulers, People, who conſpire againſt the Lord, and his Anointed.]

Maynard *before the Commons*, October 28. 1646. P. 25.

The Judges and Rulers, who ſhould have been our Help, had many of them their Hands in the Means of our Deſtruction. We were *tantum non* ſwallowed up in Confuſion: And when the Foundations were thus diſſolved, what could the Righteous do? Only with *Jehoſhaphat* mourn before God.

Stephen Marſhal's *Thankſgiving Sermon before the Commons*, September 7. 1641. P. 17.

This Year have we ſeen broken the Yokes which lay upon our Eſtates, Liberties, Religion and Conſcience: The intolerable Yokes of *Star-Chamber*, and terrible High-Commiſſion Court, inſufferable Preſſures to many Thouſands; all eaſed removed, broken, and ſwept away. *Ibid.* 45.

A Child, a poor Child that hath Wiſdom, will have more Love and Honour than a King, tho' an old Man, and

and a great Prince, if he be doating and Fooliſh, and will not receive Counſel, and learn Wiſdom to diſcharge his Duty. 'Tis Wiſdom that will win Hearts: And one Dram of this Wiſdom and Grace, is worth a whole Pound of Greatneſs.

Marſhall's *Faſt Sermon before the Commons*, December 30. 1646. P. 44.

Ex profeſſo, There has been Treaſon againſt the Parliament. The Plots in *England* have exceeded the Powder-Treaſon: Thoſe Traitors laid their Trains in the Bowels of the Earth; theſe have laid theirs in the Bowels of their Sovereign. Their Pretences have ſo far prevailed with him, that he confides more in a Popiſh Party than a Proteſtant Parliament.

Newcomen's *Faſt Sermon before the Commons*, Nov. 15. 1642. P. 34.

The Searcher of Hearts knows how the Hearts of all his loyal Proteſtant Subjects bleed within them, for the Soul of our Sovereign; to ſee his Confidence withdrawn from them, and leaning upon a Company of bloody Wretches, whom no Proteſtant Prince but himſelf durſt truſt. *Ibid. p.* 35.

The curſed Faction knowing that upon Union betwixt Prince and Parliament, follows their deſerved Ruin, have counſelled, yea compelled his Majeſty to that, which, if any Thing, might make the Breach incurable. *Ibid. p.* 38.

What but this ſhould prevail with our Sovereign to abandon this Church into the Hands of Faction? Undoubtedly it ſtands not with Reaſon, that a Proteſtant Prince ſhould knowingly and wittingly give way to eſtabliſh Popery, and therein, *ipſo facto*, diveſt himſelf of his Supremacy; and lay his Head at the Pope's Feet, to kick off the Crown from his Royal Brow, with a Spurn of his diſdainful Foot at Pleaſure.

Newcomen's *before the Commons*, November 5. 1642. P. 30.

As

As the flaming Sword turns every Way; ſo God can turn it into every Thing. To thoſe that cry, Give me a King, God can give him in his Anger; and from thoſe that cry, Take him away, he can take him away in his Wrath.

John Owen's *Faſt Sermon before the Commons*, January 31. 1648. P. 3. [*The Day after the King was Beheaded.*]

When Kings turn Seducers, they ſeldom want good Store of Followers. Now if the Blind lead the Blind, they ſhall both fall into a Ditch. [When Kings command unrighteous Things, and People ſuit them with willing Compliance; none doubts but the Deſtruction of them both is Juſt and Righteous.] *Ibid. p.* 5.

Give me the Number of Witneſſes of Jeſus, whoſe Souls under the Altar cry for Revenge againſt their falſe Worſhipping Murderers; and the Tale of them, whoſe Lives have been ſacrificed to the inſatiable Ambition and Tyranny of Blood-thirſty Potentates, with the Iſſues of God's juſt Vengeance upon the Sons of Men, for complaining of theſe two Things; and you will have gathered in the whole Harveſt of Blood, leaving but a few ſtraggling Gleanings upon other Occaſions. And if theſe Things have been found in *England*, and the preſent Adminiſtration with ſincere Humiliation do run croſs to unravel this cloſe-wove Web of Deſtruction, all Thoughts of Recovery will be quickly too late. And thus far Sin and Providence drive a Parallel. *Ibid. p.* 7.

There is an Army raiſed by Papiſts Counſels, Enemies to the true Religion, and conſequently to the State and Laws, made up for the moſt Part of Men of deſperate Spirits, Enemies to Parliaments and Laws, becauſe themſelves are Delinquents, and reſolved to be Libertines; and Men of deſperate Fortunes, and therefore Enemies to the Propriety and true Liberty of the Subjects, without the Violation of which they cannot ſubſiſt in their broken Condition. Theſe Enemies poſſeſſing the Perſon of our King, abuſing his Mind by their wicked Suggeſtions and Counſels, uſe his Name to countenance

tenance all their lawleſs Outrages, and to caſt all Manner of Reproaches upon the Parliament.

Palmer's *Faſt Sermon before the Commons*, June 28. 1643. P. 11.

If all the Lords of *England* and Commons ſhould again ride down to *York*, or elſewhere, and remain upon their bended bare Knees a whole Day, they ſhould not be able to put by ſome Deſigns. *Pilate*'s Wife did her Duty, but could not prevent the Miſchief. *Gamaliel*'s Counſel was good, and yet the Apoſtles were brought to the Whipping-Poſt. He needs muſt go, the Devil drives.

Hugh Peter's *Thankſgiving Sermon before the Two Houſes*, April 2. 1645. P. 18.

The Enemies ſee and know that the Lord is with his Parliament, and with his Armies; yet they go on, the Devil drives them, and thruſts them on, as the *Turkiſh* Horſemen do their Foot, to their inevitable Ruin.

Benjamin Pickering's *Faſt Sermon before the Commons*, November 27. 1644. P. 22. *Called*, A Firebrand pluckt out of the Burning.

If the Kingdom be divided, that is nothing but *Rehoboam*'s Folly, and ill Counſel of ill-adviſed Courtiers. If *Iſrael* make War upon *Judah*, and *Judah* upon *Iſrael*, that is only Policy to keep down one another. If there be a Civil War, that is through the Faction of potent Stateſmen. If a Foreigner invades them, it is nothing but the Pride of Ambitious Tyrants, that ſeek after Greatneſs in the Ruin of other Kingdoms.

Nicholas Proffet's *Sermon before the Commons*, September 25. 1644. P. 9.

The Man who ſelleth his Religion for his private Ends, will ſell his Country, his Parliament, his Laws and Liberties of his Kingdom. Will he put the Law of God, and the Crown and Sceptre of that Princely

Lord

Lord Jesus to the Market, and will he stick for his Court and Honour to sell the Laws of *England*? And will he not forfeit you all, and your Parliament and Liberties?

Rutherford's *Fast Sermon before the Commons*, January 31. 1643. P. 6.

What Fools are we, to place our Hopes in a King that shall die? Surely they cast their Anchor on an ill Ground, who trust in the Creature. Thou putteſt thy Heaven betwixt the Brows of a King, and in the Light of his Countenance: He is a Man, and may change; and tho' his Favour were constant, yet his Eye-brows shall be broken with one Breath: He shall breathe out his own Soul, and thy Heaven. *Ibid. p.* 53.

It has been the Sin of this Land, that when Episcopacy, Antichristian Ceremonies, Superstition and Will-worship were enjoined by Law, to pleasure an earthly King; you followed after the Command against the Direction of the King of Kings. And hath not the Lord deliver'd the People of the Land into the Hand of their King? And for this, the Sword of the Lord hath gone through the Land. *Ibid. p.* 59.

Courtiers and Cavaliers, Prelates and Atheists, who profess they are of the King's Religion, and will dispose of their Souls at the King's Pleasure to kill the Innocent. They make their Souls Bastards and unlawful Broods; and they make the King the Creator of their Souls, and the absolute Lord of their Religion. Oh, Fool! the King did not make thy Soul, there is another Soul-Lord than the King. *Ibid. p.* 61.

The Lord will not always be bearded and out-braved by Man, but will even strike through Kings in the Day of his Wrath.

Reyner's *Fast Sermon before the Commons*, August 28. 1644. P. 27.

The Earthquake shall shake down all these Evils, and their Supporters: The Beast, his Hierarchy, his Horns, the Kings of the Earth, that shall defend him

to

to the last. And as the Lord did not destroy only the Heathen Empire, guilty of so much Cruelty and Idolatry, and would not so much as let the very Form of Government stand; so it is probable, if not more, that all these Dignities that have so desperately opposed the Sceptre of Christ, shall be taken away. *Ibid. p.* 55.

Agag comes forth delicately and confidently too; surely, saith he, the Bitterness of Death is passed; and presently he is hewed in Pieces by the People in *Gilgal.*

Obadiah Sedgwick's *Fast Sermon before the Commons,* October 2. 1644. P. 13.

We must remember, there may be Changes of the Right Hand of the most High; he may repent of those Mercies, as he did when he made *Saul* King.

William Strong's *Sermon before the Commons,* November 5. 1646. *Epist. Ded.*

The meanest Subject of *England* has as truly an Interest in the common Justice of the Kingdom, tho' he sue for it *in Forma Pauperis.* Do Justice therefore speedily. *Ibid. p.* 26.

Execute Judgment: If the Lord see the Want of Judgment amongst us, 'twill displease him. By this *Phinehas* turned away Wrath from *Israel.* And who knows what you may do for *England,* if you be not wanting in this. [The Execution of Judgment is the Lord's Work, and they shall be cursed that do it negligently; and cursed shall they be, who keep the Sword from Blood in this Cause.] You know the Story of God's Message by the Prophet to *Ahab,* for letting go *Benhadad*; *Because thou hast let go a Man, whom I had appointed to Destruction; therefore thy Life shall go for his Life, and thy People for his People.*

Strickland *before the Lords,* November 5. 1644. P. 26.

Execute Judgment impartially. To hang a poor Soldier for running from his Colours, may have a piece of Juſtice in it: But it was *Saul*'s ſparing of *Agag* that rent his Kingdom from him.

Dr. Stanton's *Faſt Sermon before the Lords*, October 30. 1644. *called*, *Phinehas*'s Zeal in Execution of Judgement. *P.* 22.

[Phyſicians, by way of Revulſion, ſtop Bleeding by Letting of Blood. And did *England* bleed enough in the Malignant Vein, we have Cauſe to think that other ſad Iſſues of Blood wou'd be ſtopped and ſtanched. *Ibid. p.* 26.

Reformation is liable to inhuman Treacheries: *Pharaoh*'s Dealing was very treacherous; he bad the People go, gave them Liberty by Proclamation; when he had got them at Advantage, he brought up an Army to cut them off. The reforming Church will meet with ſuch Kind of Enemies.

Sidrach Simpſon's *Faſt Sermon before the Commons*, July 26. 1643. P. 7.

Who gave this Power to our Kings, to raiſe an Army againſt the Parliament, to keep Malefactors from deſerved Puniſhment; to arm Papiſts againſt Proteſtants; to bring the barbarous *Iriſh* into this Kingdom, to cut our Throats? Is this Power of God, or from Men? If not, we may juſtly reſiſt it, and defend our ſelves, and our lawful Privileges.

Fra. Tayler's *Faſt Sermon before the Commons*, October 29. 1645. P. 19.

Balaam may engroſs the Promotions of *Moab* (as the temporizing Clergy of late, the Dignities of our Church) but on ſaucy Terms. They muſt come then and curſe *England* as it were with *Bell*, *Book* and *Candle*. *Micaiah* may have the Court Favours, but he muſt frame his Mouth in the flattering Vein, aud comply with the falſe Prophets, in carrying the King with lying Viſions

to

to his Deſtruction. *Eliſab* himſelf need not deſpair of being Chaplain in ordinary to Queen *Jezabel*, could he but bate of his fiery Zeal, and take the Prieſts of *Baal* for his Comrades.

Teſdale's *Faſt Sermon before the Commons*, Auguſt 28. 1644. P. 8.

That ſo many *Judas*'s ſhould be found amongſt Chriſt's Diſciples, ſo many falſe Sinners amongſt them that profeſs his Name; ſo long as there ſhall be a Devil in Hell, and a Pope at *Rome*; nay, ſo much Room for a Pope, we ſhall never want *Achitophels* and *Ravillacs*, either Heads to plot, or Hands to act moſt bloody Deſigns againſt the Church and Commonwealth. *Ibid. p.* 13.

We muſt be happy in ſuch Treaties as might not prove a *Trojan*-Horſe unto us; which might heal us to the Bottom, and not ſkin us over.

Richard Vine's *Faſt Sermon before the Commons*, November 30. 1642. P. 24.

After God had rejected *Saul* for his Diſobedience from being King over *Iſrael*, and had declared his Purpoſe unto him, by *Samuel*; an evil Spirit of Fury, Jealouſy and Tyranny came upon him.

Walker's *Faſt Sermon before the Commons*, January 29. 1644. P. 10.

It hath been the ancient Privilege of the great Council of this Kingdom, the High-Court of Parliament (whereof you are Members,) to call to account all unjuſt Judges, corrupt Officers, and the wicked Counſellors of your Kings; to depoſe them from their Offices, ſtrip them of their Power, to diſſolve their Courts; and for treacherous Counſels and Attempts againſt the Laws, Liberties and Religion, ſometimes to cut them off by the Sword of Juſtice. *Ibid. p.* 17.

If Princes would acknowledge the Commonwealth to be their Mother, there would be ſome Hopes they

would better observe *Solomon's* Advice, or rather God's, which is not to forsake the Laws of their Mother to rule *pro Arbitrio*, nor prove a Heaviness to their Mother, a Shame to their Mother, nor despise their Mother, nor chase away their Mother, nor smite their Mother, nor curse their Mother. It is Christianity to wait with Patience for the Return of a King: It will also stand with Christianity, when all Patience and Hope is spent, to look out for a Successor.

Nathaniel Ward's *Fast Sermon before the Commons*, June 30. 1647.

When Kings will not be quiet without absolute Monarchy, and sovereign Liberty; they may come at length to that Market, where they may have none at all. *Ibid. p.* 4.

Court-Shakings are such as when God makes such State-Quacks, and Church-Quacks; that all the People of the Land, and fundamental Laws of the Nation, shake together.

Jer. Whitaker's *Fast Sermon before the Commons*, January 25. 1642. P. 8.

Is there any Character more fit for Priests and Jesuits than this? Who can transform themselves into more Shapes than they; Soldiers, Merchants, Physicians, Divines? Are there any Guards, their Spirits cannot pass? Is there any Place or Palace, these cannot enter? Is there any Company or Councils these cannot insinuate themselves into; yea, tho' [*N. B.*] secret; yea, tho' Cabinet Councils? Cannot these Jesuitical Spirits work themselves into them? And need we go far for an Instance that they have done so?

Francis Woodcock's *Fast Sermon before the Commons*, October 30. 1644. P. 15. *Called*, Christ's Warning-Piece.

Hath not a Popish Spirit possessed their Divines, a *Spanish* their Councils, and their Soldiers? I appeal to you, Are not these Spirits familiar at Court this Day?

Their

Their Inſtructions are to ſeduce the Kings of the Earth to Battel; and woe to us! have they not prevail'd here in this Kingdom? Have they not drawn the King into Arms? and we experience the Miſeries following hereupon every Day more and more. *Ibid. p.* 18.

Much a-do there has been to hide their Shame, by turning the Blame of all our Miſeries upon evil Counſellors, Incendiaries, and the like, to diſcharge them of it: But all in vain; it can be hid no longer. For now we have worſe Things, and more diſhonourable under their own Hands, [*the* Kings *Letters*,] as their own avowed Acts, than any we have had formerly againſt their bad Counſellors. And what other Reaſon can we aſſign for it than this, That God's Honour has ſuffered exceedingly by them; and therefore they are fallen under all this Diſhonour.

Woodcock's *Faſt-Sermon before the Commons*, July 30. 1645. P. 22. *Called*, Lex Talionis.

I appeal to you, Honourable and Beloved, when the Cabinet-Council was made publick. For now upon reading the Cabinet-Letters, Who of us is not of the Cabinet-Council? I appeal to you, Was Majeſty at that Day a ſacred Thing amongſt the People; or rather the higheſt amongſt us [*viz.* the *King*] daring to diſhonour God; what Honour of Word, or Action, or Perſon, is left unto them? *Ibid. p.* 25.

Are not you become ſcorned and derided? Oh! the ſpiteful Scorns, contemptuous Names of Roundhead, Puritan, Anabaptiſt, Rebel, *&c.* that have been daily caſt upon us. Oh! the ſcandalous, malicious *Declarations*, Invectives, Libels, compoſed of the Elixir and Spirits of Malice, that have been ſet forth againſt us. Oh! the deſperate Surmiſes inſinuated, the horrid Criminations the Enemy hath forged. In all which they have preciſely obſerved their *Maſter's Rule*, [*meaning the* King,] calumniating with all their Might; hoping that ſomewhat at leaſt would ſtick upon us.

Wood-

Woodcock's *Sermon before the Commons*, February 19. 1645. *Upon the Reduction of* Chester. *P.* 11.

I appeal to you, Beloved, Were there not *Engliſh* Counſellors that ſold us into *Egyptian* Bondage? Were they not *Engliſh* Prelates that conſpired to ſell their Brethren into *Romiſh* Slavery? *Ibid. p.* 12.

We are dealt withal by way of Treaty and friendly Accommodation; Places of Meeting are propoſed: And the Truth is, their Trains of Love are Trains of Powder to blow us up.

Henry Wilkinſon's *Faſt Sermon before the Commons.* 1643. P. 15.

CHAP. II.

The Rebellion juſtified from Succeſs.

ASSURE your ſelves, that all your unwearied Travel and Attendance now for theſe Eight Years; all your Expence of Time, your Loſſes, Sufferings, Reproaches, that you have ſuſtained, in Proſecution of this Cauſe you have in Hand, (which will be carried againſt the Gates of Hell;) yea, all thoſe Votes, Orders, Ordinances, Declarations, that have proceeded from you, in the Integrity of your Hearts, do ſtand upon Record in Heaven, and are fruit that will abound to your Account in that great Day of Recompence.

Matthew Barker's *Faſt Sermon before the Commons*, October 25. 1648. P. 60.

By the Mercy of God theſe two Years by-gone, neither Prince, nor Papiſts, nor Prelate, nor any open Malignant, have been able in the leaſt Degree to ſtop the wiſh'd Reformation.

Ro-

Robert Baily's *Faſt Sermon before the Commons*, February 28. 1643. *Epiſt. Ded.*

Surely to take a ſtrong Place by Strength and Storm doth argue, that there is very much of God in it, eſpecially when effected with ſo little Loſs.

John Bond's *Thankſgiving Sermon, called*, Ortus Occidentalis. *October* 8. 1645. *P.* 27.

What think you of the Vertical or Critical Victory of *Naſeby*? You were pleaſed to command out ſome Nine Regiments of Voluntiers out of theſe Cities; I mean, ſo many Congregations to keep a ſolemn Day of Prayer and Humiliation. (And believe me, they are your Voluntiers that muſt do the Work, both in your Spiritual and Civil Militia:) Theſe Regiments did beſet Heaven upon the *Tueſday*, and the *Saturday* after in the ſame Week God gave you that Victory of Victories; the great, unexpected, neceſſary, *England*-ſaving Mercy of *Naſeby*. Ibid. p. 27.

The Lord gives the Enemy a Cut when the Sap is up; when they are riſing, gathering, and growing: And when a Cut will undo them, then God gives them a Blow. *Ibid. p.* 43.

There is a Caſtle taken in too, the Caſtle of *Sherbourn*. Oh! that firſt Neſt of the Cockatrices Eggs, the Cradle of Cavalieriſm; the very Bag of the *Weſtern* Impoſthume: Now I hope the Bag is plucked out. *Ib. p.* 46.

Magnify the Lord we ſhould for Parliament Mercies, which would require the Volumes of a *Baronius* or *Thuanus*, rather than this Piece of a Sermon to ſet them forth. But I hope you have Pens employ'd upon this Subject all this while: I hope you have employ'd ſome Committees to Audit the Debentures of the Lord of your Hoſts, as well as of the Soldiers.

Bond's *Thankſgiving Sermon before the Commons*, July, 1648. P. 22. *Called*, Eſhcol; *or*, Grapes among Thorns.

I tell

I tell you, the Saints of the moſt high God can pray down Empires and Kingdoms; and the Towers, and Caſtles, and Walls of the proudeſt Enemies. It is ſafer ſtanding before the Mouth of a Canon, than of the Prayers of the Saints.

Caſe's *Thankſgiving Sermon before the Commons*, Auguſt 22. 1645. P. 11.

I think theſe proud preſumptuous and blaſphemous Armies have been pretty well thraſh'd by this new Inſtrument, in the Hand of our Redeemer: It hath beaten them even to Duſt and Chaff in the high Places of the Field. God hath honoured you more than any Parliament, ſince the Foundation of this Kingdom: He has done as great Things for you, as he has done for any Aſſembly of Men, ſince the Foundation of the World was laid.

You may obſerve that the very lengthening the Siege was the Advancement of a Deſign, while in the Iſſue it appears to be nothing elſe, but an Ambuſhment of Providence, laid on purpoſe to draw off the Enemies to their own Deſtruction.

Caſe's *Thankſgiving Sermon upon the Surrendring of* Cheſter, *before the Commons*, February 19. 1645. *Epiſt. Ded.*

How hath the Lord guarded, guided, and enabled our Parliament from the Grave, even a dead Kingdom; whoſe Laws and Liberties had yielded up the Ghoſt; and revived Religion, which lay drawing on towards her long Home, expecting every Moment to breathe her laſt. Popery having long ſince prepared her Winding Sheet; and the Sovereign Power being employ'd to draw away her Pillows, and cloſe up her Eyes.

Cornelius Burgeſs's *Faſt Sermon before the Peers*, October 29. 1645. P. 24.

As *Abraham* received *Iſaac* from the Grave, ſo do you all Mercies Temporal; eſpecially having ſo many Victories

ſtories and Deliverances vouchſafed by God in your Armies. You have many Fifths of *November* in this one Day: And every Time you have a Victory, it is a Deliverance from a Gun-Powder Plot. Before it was ſecret, now it is open.

Anthony Burgeſs's *5th of* November *Sermon*, 1644. P. 21.

By new Oppoſition he waſtes and deſtroys the Enemies by Degrees; every Plague devours ſome: The *Frogs* ſome, the *Lice* ſome, the *Locuſts* ſome. So *Edgehill* ſome, *Newberry* ſome, *York* ſome. A Man might reckon you a good many *ſomes*. And ſo God *ſomes* them out by Degrees, and thereby gratifies his People's Prayers, as well as promotes his Work. The Deliverance out of *Egypt* ſhall never be forgotten; no, nor *England*'s out of our Epiſcopal Bondage.

Caſe's *Faſt Sermon before the Peers*, March 25. 1646. P. 40, 41. *Called*, The Set-Backs of Reformation.

Our Victories are not the Iſſues of a War raiſed upon the diſtemper'd Heat of green Heads, but upon the cooleſt Conſultation of our Elders; the ſaddeſt Reſolution of a grave-ſteady Senate. If a War be (as ours has approved and appeared over and over to unbiaſſed Conſciences) a juſt War, I know no Reaſon but we may, nay, but we ought to rejoice in the proſperous Succeſs of it, though againſt our neareſt and naturally related Friends.

Joſeph Caryl's *Thankſgiving Sermon before the Commons*, April 23. 1644. P. 14.

But ſurely in Alluſion I may ſafely make uſe of it, When we ſee a Sword fallen from Heaven; that is, a War begun and carried on by extraordinary Providences, we may more than probably conclude, that Chriſt is come to be Captain of that Militia. *Ibid. p.* 37.

The Parliament of *England* hath been pray'd to Death, curſed to Death, drunk to Death, devoted to Death, and voted to Death in deepeſt Conſultations; and yet is

alive, and lives in the Mouths of many, whose Throats were an open Sepulchre, to swallow it up for ever.

Caryl's *Thanksgiving Sermon before the Two Houses*, April 2. 1646. P. 10. *Called*, England's Plus ultra.

I verily believe that the Life of the Kingdom of *England* is bound up in the Parliament of *England*; and when this dies, that must, in the Notion now intended. *Ibid.* p. 14.

Who, under God, are fitter to address themselves to the Cure of these Evils than you, who are our State Physicians; by a special Hand of Providence convened and continued unto this Day? For who knows whether you be not called to this honourable Service for such a Cause as this?

John Conant's *Fast Sermon before the Commons*, July 26. 1643. Epist. Ded. *Called*, The Woe and Weal of God's People display'd.

It is a Word of Information to us all: I am sure I have it from the Lord and his Word; that we learn from our Mercies, (*Oxford* especially) that every proud and high Thing that exalts it self against Christ and his People, God will throw down. I my self was a Spectator, an Eye-Witness, when the Lord delivered that City, that University, it was the Centre of all the Enemies of God.

A Thanksgiving-Sermon for the Surrender of Oxford, *before the Commons*, July 26. 1646. By W. Cradock, *the least of Saints.*

God is the Cause why a wise Council of State-Physicians cannot cure the Wounds of a Bleeding Kingdom; why a Peace desired between Two contrary Armies finds no Success.

Edward Corbet's *Fast Sermon before the Commons*, December 28. 1642. P. 5.

In

In all the World there is not a Magistracy so eminently entrusted with such a Charge over a People so nearly united to God, as you and the Parliament of *Scotland*. Your Charge is not only the Safety of Three Kingdoms, to settle them in such a way as you have covenanted, but the Care of the Protestant Religion and Cause is committed to you, that you together with them may be brought out of *Babylon*. I beseech you mark this our Engagement to God; and let us lay it to Heart.

J. Dury's *Fast Sermon before the Commons*, November 26. 1645. P. 24.

Surely there is hope for *England* and *Scotland*. We have had and have so many praying Days, so many praying Men, praying Commanders, praying Soldiers, praying Parliament-Men, praying Assembly, and other praying Ministers and People. We have had comfortable Experiences of the good Effects of our Prayers.

Samuel Gibson's *Fast Sermon before the Commons*, September 24. 1645. P. 32.

Some who like of Reformation well enough both in Church and State, and were perswaded God was about that Work, yet finding many great Difficulties and *Remora's* which clog the Business, are now content to take up with any reasonable Accommodations for Peace, even with Impatience to hear of the contrary, merely because they dare not trust God with a thorough Reformation, and the perfecting his Work so happily begun, and miraculously carried on, in spight of all Difficulties, and the Powers of Hell bandying themselves against it.

George Gipp's *Fast Sermon before the Commons*, November 27. 1644. P. 18.

Honourable Senators, you are called out of all the Faithful ones of this Kingdom to do this great Work; and have obtain'd Mercy from our God to be in a great

Measure faithful. Consider the Trust God has committed to you; you have the Richest that I know God has above Ground elsewhere.

Tho. Goodwin's *Fast Sermon before the Commons*, February 25. 1645. P. 54.

We have seen God do that in a few Years, that he has not done in an Hundred Years before. For he being King of Nations and Saints pursues his Interest; and being more near his Kingdom, he takes it with Violence; we are within the wheel of it, and his Motions are rapid. *Ib. p.* 46.

What *Cæsar* once said of *Rome*, He found it Rock, but left it Marble; may much more be said of you: You found our Church and State Atheistical, Prelatical; you leave the Beams of our House Cedar, our Galleries Firr.

Stan. Gower's *Fast Sermon before the Commons*, July 31. 1644. *Ep. Ded.*

Great Things have been done for us in our Councils, in our Wars by Land and Sea: Many fine Designs blasted, many dangerous Plots discover'd, great Expectations frustrated, great Armies defeated, great Victories obtain'd; great Assistance from our Brethren in *Scotland*, great Faithfulness and Courage in Commanders and Soldiers. We can do no less than with Admiration praise these great Things done for us.

John Green's *Fast Sermon before the Commons*, Febr. 24. 1646. P. 18.

What Army of Martyrs has God given to the Fire for our Reformation at first? What a Kalendar of Traytors has he given to the Gallows, for our Preservation since.

Herle's *Fast Sermon before the Commons*, Nov. 30. 1642. P. 37.

You

You, Right Honourable, are the Repairers of our Breaches in Church and State; you are the Phyſicians of the Body-Politick and Eccleſiaſtick.

Robert Johnſon's *Faſt Sermon before the Commons*, March 31. 1647. P. 31.

[The People of *England* bleſs their God, that he hath taught your Hands to war, and laid the Necks of your Enemies under your Feet.]

Love, *before the Commons*, November 25. 1646. *Epiſt. Ded. to Lord* Fairfax.

O, read over God's admirable Dealings towards us in theſe four or five laſt Years. I am ſure 'twill be the Wonderment of ſucceeding Generations. God will have it written with one Hand or other; and when theſe Things ſhall be told, this will be wonder'd at indeed; when it ſhall be written, what a low Ebb we were at; how we were *tantum non* ſwallowed up with Popery, Prelacy, Superſtition, Arminianiſm, Tyranny, Oppreſſion, and all Things concurring to deſtroy us: And then God broke thoſe Iron Yokes, and hath called this Parliament, and put them upon repairing his Church, and building the Walls of his City in a troubleſome Time; when they build with the Trowel in one Hand, and Sword in another.

Steph. Marſhall's *Faſt Sermon*, March 26. 1645. P. 36. *Called*, God's Maſter-Piece.

I may confidently conclude, That our Two Houſes of Parliament, and our Armies, (as unworthy as we are) are daily carried upon the Wings of many Millions of Prayers.

Steph. Marſhall's *Faſt Sermon before the Commons*, April 3. 1645. P. 28.

God ſeems now to put in your Hands, what unto the End of the World he may expect from the Kingdom of *England*, in the Way of Ordinances. Not only the managing

naging a Kingdom of Men, but the Kingdom of our Lord and Saviour Jeſus Chriſt, ſeems now to be in the Hands of the Two Houſes of Parliament.

Steph. Marſhall's *Thankſgiving Sermon before the Two Houſes, upon the Victory of* Naſeby, *June* 19. 1645. P. 16.

It is *Emanuel*'s Cauſe that you oppoſe; it is *Emanuel*'s People that you fight againſt; It is *Emanuel* that is the Leader, the General of that Army: One that will out-wit you, and out-plot you, and out-fight you.

Marſhall's *Thankſgiving Sermon before the Commons*, May 17. 1648. P. 7.

Thoſe Perſons, of what Degree ſoever, mean Men, Nobles, Peers, Princes, who ſtand up as Adverſaries againſt the Truth, ſeem to be born in an evil Hour.

Maynard's *Faſt Sermon before the Commons*, February 26. 1644. P. 33.

Whereas our Parliaments have been formerly made like fleeting Meteors, or falling Stars, giving ſome Glimpſe of Light, and preſently vaniſhing: The Lord ſhould now hearken to the Cries of his People; and give us a fixed Parliament, like the Sun ſtanding ſtill in the midſt of Heaven, that ſo there might be Time to eſtabliſh Truth, and for ſcattering the Enemies of Truth. *Ib. p.* 36.

Was there ever a Parliament that had God ſo near them in all Things?

Newcomen, *before the Two Houſes*, September 12. 1644. P. 25.

Hereunto I muſt add, what Oil the Footſteps of God have dropped within the Walls of the Parliament Houſes. Conſider, Chriſtians, how the Lord loved you; he loved you ſo, that he is willing to take the Devil's Leavings. When Sin and Satan had taken the Uſe of your

your beſt Strength and Time, yet he loves, and woes, and waits.

Hugh Peter's *Thankſgiving Sermon before the Two Houſes*, April 2. 1645. P. 22, 24.

An Antiparliamentary Spirit I look upon as the Fruit of much Malice or Ignorance; and the Brat of thoſe Men's Brains that never lived beyond the View of the Smoke of their own Chimnies, that meaſure States and Kingdoms with their private Shopwards: And if they be preſs'd into it by any of my Coat, it will argue more Feebleneſs, and prove more dangerous. To be weary of the Parliament, is to proclaim to the World, that we are Mercy-Sick, Victory-Sick, and Liberty-Sick. *Ib.* p. 35, 36.

But I know I ſpeak to Men too wiſe to believe that God's Quarrels can be taken up by human Treaties; but they will, without fail, attain the Iſſue by God himſelf before prefixed; and by his Word threatned and promiſed.

Reyner's *Faſt Sermon before the Commons*, Auguſt 28. 1644. *Ep. Ded.*

A Fourth Sort of enormous Tranſgreſſors, whom the Lord takes off in a publick Calamity, are the Proud, Strong, and the otherwiſe Invincible Supporters of falſe Worſhip, Errors, Hereſy, Idolatry; as the Popiſh and Hierarchical Generation, both of the Civil and Eccleſiaſtical State. Thus the Lord deſtroyed the High-Prieſts, and other Supporters of Idolatry in the Captivity of *Babylon*. Ibid. p. 17.

They don't fly to the ſtrongeſt Part, who deſert the Parliament, and fly to *Oxford*; they run but down to *Egypt*.

Rutherford's *Faſt Sermon before the Commons*, Jan. 31. 1643. P. 55.

And verily, Brethren, the Lord himſelf in that Day of our Battel ſeem'd to decide the great Doubt, and reſolve

ſolve the Queſtion which Side was Right; whoſe Cauſe was his; who were for him, and who againſt him.

Ob. Sedgwick's *Thankſgiving Sermon before the Commons*, April 9. 1644. P. 24.

Whilſt God ſtands for us, what can ſtand againſt us? Mountains of Difficulties ſhall be over-turned; the proudeſt Enemies ſhall be made to know and feel what Folly it is to kick againſt the Pricks, and contend with the Almighty: And therefore we ſee and hear daily, the mighty Things which God hath wrought for us.

Dr. Peter Smyth's *Faſt Sermon before the Commons*, May 29. 1644. P. 43.

Thoſe Men of *Belial* that are now in Arms againſt us, that will not read the Book of God, nor haply dare not, becauſe it no where propheſieth good unto them; I wiſh they wou'd peruſe our Eccleſiaſtical Writers, and ſee what is there touching the divine Vengeance, which purſued ſuch as lead the Way to them, and taught them this Art of Cruelty; and taught how to be ſkilful to be deſtroy'd by their Examples. *Ibid. p.* 45.

The taking away a Plaiſter before the Wound be perfectly cured, is the way to make it rank and dangerous. An unjuſt Peace is as much worſe than a juſt War, as it is better for the Church to be at Peace with God, rather than to be at Peace with Men.

Strickland's *Faſt Sermon before the Commons*, December 27. 1643. P. 27.

The Enemy relies much upon his Skill in the Intoxication of Princes with a Cup of Fornications, thereby holding them up in their Engagements againſt *Iſrael*.

Dr. Stanton's *Faſt Sermon before the Commons*, April 24. 1644. P. 10.

That Providence which pitied *England* Heatheniſh, and made it Chriſtian; which pitied *England* Popiſh, and reformed it; which appear'd in 88, and againſt

the

the Powder-Treason; and of late at *Keinton*, *Brentford*, *Glouceſter*, *Newbury*, &c. which brought us out of *Egypt*, will bring us into *Canaan*; if our Murmuring, ſelf-ſeeking Hearts make not our Arrows to fall in the Wilderneſs. *Ibid. p.* 11.

England may ſay, I enjoy a Parliament, a laſting, a wiſe, and indefatigable Parliament; wherein the *Jacobs* have been too hard for the *Eſaus*. I am well eaſed of High-Commiſſion, *Star-Chamber*, and the Iron Yoke of Epiſcopacy: I have the Lord of Hoſts fighting my Battels at *Keinton*, *Newbury*, &c. *Ib. p.* 24.

All the well-affected cry to you, as the Diſciples do to Chriſt; *Save us, for we are ſinking*: Sinking in our Eſtates, our Liberties, our Religion; yea, in our Hearts and Courage too. You having Ways before you for our Safety; as ſpeedy Execution upon Offenders, and the vigorous Proſecution of the War.

Sidrach Symſon's *Faſt Sermon before the Commons*, July 26. 1643. *Ep. Ded.*

Laſtly, There is the Peace of *Samſon's* Foxes that were tyed by the Tails, but all their Heads were looſe, and looked ſeveral Ways. You may diſcover here the Peace of our Adverſaries: The Agreement of Atheiſts and Papiſts, Prieſts and Prelates, *Iriſh* Rebels and *Engliſh* Traitors, to ruin the Church and Commonwealth: We may read the Pedigree of Popiſh Peace and Unity.

Chr. Teaſdale's *Faſt Sermon before the Commons*, Auguſt 28. 1644. P. 6.

This, if ever any, is the holy War: The Lord himſelf ſeems to have ſet up his Standard, and ſounded an Alarm from Heaven, Who is on my Side? Who? *Ibid. p.* 17.

You are a People ſaved this Day: Your Enemies crouch, and flatter, and lye unto you; you have trod upon their high and forfeited Places. Beſides all heretofore regain'd, you have lately trod upon the forfeited

Mount in *Cornwall*, upon the ſtrong City of *Exeter*, upon *Barnſtable* her Neighbour, upon the Fort of *Ilford-Combe*, the Caſtles of *Ruthen* and *Bridgenorth*. You have trod upon the ſtrong Caſtle of *Banbury*, and the moſt conſiderable Inland Gariſon in *Newark*.

Sam. Torſhel's *Thankſgiving Sermon before the Commons*, May 29. 1646. P. 1.

The firſt Summer of our War, God wrote himſelf our God in great Letters at *Edgehill*, the ſecond in greater at *Newbury*. He hath wrote himſelf *Immanuel*, in a Text Letter even in that Place; where that which has ſince proclaim'd it ſelf a cruel War, did then in Infancy diſguiſe it ſelf under the Name of a Guard. A good Omen. *Hannibal* is routed near the Walls of his own *Carthage*.

Vine's *Thankſgiving Sermon before both Houſes*, July 18. 1644. P. 2. *Called*, Magnalia Dei ab Aquilone.

Hath God ever favoured any Parliament; nay, let me ſay any Society of Men, ſo much as he has done you? Have any made ſuch Attempts againſt Popery, Tyranny and Prelacy, and proſper'd in them? Have any fought ſo many Battels, and won them? Any been endanger'd by ſo many curſed Deſigns and Plots, and eſcaped them?

Woodcock's *Faſt Sermon before the Commons*, July 30. 1645. P. 20.

CHAP.

CHAP. III.

A Reformation by BLOOD *Encouraged.*

WHereas, if this be not done [*viz.* the puniſhing the Cavaliers] the Lord will lay on more Weight: He will puniſh ſeven Times more, and ſeven Times more, and ſeven Times more, and ſeven Times more, and ſeven Times more, and ſeven Times more.

Simeon Aſhe's *Faſt Sermon preached before the Commons,* March 30. 1642. P. 16.

Speed the deſired, much-needed, long-looked-for Counſels for the purging of polluted *Oxford.* You cannot be ignorant how much Matters are out of Order there, both in reference to Errors, yea Hereſies impudently broached; and alſo in reſpect of profeſſed Malignants continued. Give me leave to petition you, that notorious incorrigible Malignants may not be encouraged there.

Aſhe's *Faſt Sermon before the Commons,* April 28. 1647. P. 33.

We muſt root out Idols; not only thoſe in Wood, Stone, or Glaſs, in Walls and Windows; but thoſe living Idols that are in ſome Pews; and thoſe in Pulpits, they muſt out: I mean all Idol-Shepherds and dumb Dogs. A *preacher-leſs* People will be a lawleſs People. In ſhort, the Lord would have you to demoliſh all high Places, not to leave ſo much as the Stump of *Dagon* remaining.

Bond's *Faſt Sermon before the Commons,* March 27. 1644. P. 48. *Called,* A Proſpective Glaſs for *England's* Caſe.

The Fourth Conſideration is critical. My Money ſhall never help to kill Men. I anſwer; Your Money is not yours, if the Lord, the Law, the Liberty, the Cauſe, or the Defenders thereof, ſtand in need of it. 2*dly*, I anſwer; Your Money ſhall not help to kill: If you hinder the killing or quelling of thoſe, who would both kill and quell us, ours, our Religion, and Kingdom; you become Friends of God's Enemies and ours, and reſolve to make Peace with them, with whom God is reſolved to make War.

Bridges's *Faſt Sermon before the Commons*, February 22. 1642. *Called*, Jacob's *Counſel, and King* David's *ſeaſonable bearing it*, P. 12.

Make no Friendſhip with angry Men, much leſs with bloody Men: Rather die by them. It is the greateſt Honour that can be put upon you, to be Inſtruments in deſtroying the Church of *Rome*.

Anthony Burgeſs's *Fifth of* November *Sermon*. 1644. P. 12.

The Garden of this Nation is over-grown with Weeds: And there are not only unprofitable but hurtful Trees planted in this Garden. Now this is the great Work the Lord requireth at your Hands, (Oh, ye Worthies of *Iſrael*,) to ſtub up all theſe unprofitable Trees; to repair the Breaches of God's Houſe; to build it up in its Beauty, according to the Pattern of the Mount; to bring us not only to our Reformation in King *Edward*'s Days, but to reform the Reformation it ſelf. Our Saviour Chriſt roſe from the Dead, and left all his Linen Clothes behind him; ſo muſt we bury all ſuperſtitious Ceremonies in the Grave of Oblivion, and perfect Reformation. Oh! that you would command the Apoſtles of Chriſt, the Faithful and Learned Miniſters of this Kingdom, to meet you in a free national Synod, to inform you about taking away theſe Grave-Clothes, the Eyes-binding Napkins; or whatever elſe ſhall ſeem prejudicial to the Piety or Purity of God's Worſhip. You are now con-

converſing with God in the Mount: Oh! that your Lives might ſhine forth in Holineſs this Day; and that it may be with you as with *Hezekiah* when he and all his People kept the Paſſover together; the firſt Thing they did (before the killing the Paſſover) was taking away all the Altars that were at *Jeruſalem*, and the caſting them into the Brook *Kidron*. And when the Paſſover was finiſhed, all *Iſrael* that were preſent, went out to the Cities of *Judah*, and brake the Images in Pieces, cut down the Groves, and threw down the high Places, and the Altars of *Judah*, *Benjamin*, *Ephraim*, and *Manaſſeth*, until they had deſtroy'd them.

Calamy, *before the Commons*, December 22. 1641. P. 29, 30.

God hath called you to the purging of the Land of theſe Locuſts and Caterpillars; I mean the *Romiſh* Factors amongſt us, who would not have left ſo much as a Meat-Offering for our God.

Will. Carter's *Faſt Sermon before the Commons*, Auguſt 31. 1642. P. 23. *Called*, Iſrael's *Peace with God*, Benjamin's *Overthrow*.

You that are for Conſultation, go to Council; you that are for Execution, go on to acting; you that are for exhorting the People in this Work, attend to Exhortation; you that are Soldiers, draw your Swords; you that have Eſtates, draw your Purſes; you that have Strength of Body, lend your Hands; and all you who have honeſt Hearts, lend your Prayers, Tears, for the proſperous Succeſs of this great Work.

Caryl, *before the Commons*, October 6. 1643. P. 43.

And if Chriſt will ſet up his Kingdom upon Millions of Carkaſſes of the Slain, it well becomes all the Elders to rejoice and give Thanks.

Caryl's *Thankſgiving Sermon before the Commons*, April 23. 1644. P. 46.

How

How ſad would it be, if Chriſt ſhould ever expoſtulate with the great Council of *England* thus? Your Days of Thankſgiving to me for Victories, teſtify that I have ſubdued your Enemies by my Power. Shall not your Authority protect my Friends? Your Thankſgivings for Victory teſtify that I have aſſerted your civil Liberties, through the Blood of your Oppoſers: And will not you aſſert their ſpiritual Liberties, purchaſed by my Blood? Your Thankſgivings for Victories teſtify that I have ſuffered no Man to do you Wrong, but have reproved a King (and O, that ſuch Reproof may be as precious Ointment, which might not break, but heal both Head and Heart!) for your Sakes: And will not you reprove either High or Low for the Sake of my Servants? *Ib. p.* 49.

Let thoſe Men of Iron Entrails and Brazen Bowels, who are *Spaniarded* and *Italianated*; I mean Jeſuited, go live in *Spain* or *Italy*. Such Monſters are not fit for our Climate. You are Phyſicians to the State; and theſe are purging Times: Let all malignant Humours be purged out of the Eccleſiaſtical Body. Oh! let the Excrements be expelled, the vital and integral Part be preſerved. But if there be any who out of Simplicity have wander'd after the Beaſt, and are now probably reduced, and credibly penitent, ſuch may be ſpared in Hope; yet it will not be amiſs to give them a little Phyſick to prevent a Relapſe.

Cheynel's *Faſt Sermon before the Commons*, May 31. 1643. P. 18.

Away with *Babyloniſh* Geſtures, Names, Titles, Rites, and Ceremonies; away with *Babyloniſh* Garments. Our *Babylonians* begin now to air their mouldy Copes. I ſhall employ my utmoſt Strength, conſecrate my *totum mil*, blow my Rams Horn againſt *Babylon*. Ibid. p. 33.

Be of good Comfort, tho' your Enemies can outſwear you, yet they can't out-pray you; if they be a Thouſand ſtrong, and march againſt you with all their Might. *Ib. p.* 35.

If

If it [*viz.* the Hierarchy] ſtill appear uncured, down with it, down with it to the Foundation, Stick and Stone, Top and Bottom, Roof and Sides. And foraſmuch as this is become our Caſe now, our Formalities and Government in [the whole Hierarchy is become a fretting Gangrene, a ſpreading Leproſy, an inſupportable Tyranny; up with it, up with it to the Bottom, Root and Branch, Hip and Thigh: Deſtroy theſe *Amalekites*, and let their Place be no more found.]

Coleman's *Faſt Sermon before the Commons*, April 30. 1643. P. 24.

They ſhall die with the Mighty that fall, and go down to Hell or the Grave by Weapons of War, with their Swords under their Heads. They ſhall not die fighting valiantly. How then? I deſire the Words may be minded, both in their Death and Cauſe: For their Death it ſhall be ignominious and baſe; their Iniquity ſhall be upon their Bones. For ſome Capital Crime they ſhall die by the Hand of the Executioner. *Ibid. p.* 41.

Vex the *Midianites*, aboliſh the *Amalekites*, elſe they will vex you with their Wiles, as they have done heretofore. Let Popery find no Favour, becauſe 'tis treaſonable; Prelacy as little, becauſe it is tyrannical. *Ib. p.* 41.

God is worming out his and our Adverſaries, which he will do by little and little, till they are conſumed. Coleman's *Faſt Sermon upon taking the Covenant*, September 29. 1643. P. 33.

Caſt out the ſtrong Man, and the Seven Devils which have long kept the Houſe. Superſtition, Formality and Profaneneſs. Caſt him out of the State by ſuch Laws as give him Title: Out of the Church, by removing ſuch Superſtition and Will-worſhip, as give him Footing.

J. Ellis, *Jun. Faſt Sermon before the Commons*, February 22. 1642. P. 46. *Called*, The ſole Path to a ſound Peace.

The

The Kingdom in Church and State have ſuffered much by diſaffected Malignants; and Means have been, and are uſed to diſcover them: And I wiſh they were all found out, that are Troublers of our *Iſrael*.

J. Green's *Faſt Sermon before the Commons*, February 24. 1645. P. 12.

[If Juſtice be at a ſtand, and can't take hold of living Delinquents; are there no Altars, no high Places, no Crucifixes,] no Croſſes bowed to in the open Streets? Lay your Axe to their Roots, and hew them down: Down with all that is ſuſpicious, ſcandalous and ſuperſtitious.

Greenhill's *Faſt Sermon before the Commons*, April 26. 1643. P. 37.

Our Reformation was conceived heretofore in Sin, and now hath brought forth Iniquity. If it had been formed according to the Mind of God, we ſhould not have had ſuch Stirs and Troubles in theſe Days. If any therefore have built up Hay, Straw, Stubble, let your Fire conſume ſuch combuſtible Matter. If Briars do grow in the Sanctuary, let your Axe cut them down. It's ſuch traſh, Altars, Images, Ceremonies, Inventions of Men, which diſquiet Kingdoms, Churches and Conſciences. *Ib. p.* 42.

The Papiſts by Names and Terms to work their Faith amongſt us, keep up the Terms of Penance, Prieſt, Maſs, Altar, Sacrifice. I beſeech you therefore daſh their Hopes; take away the Names and Days they ſo much confide in: Neſt-Eggs, yea, Cockatrices-Eggs they are, and may breed Serpents; tread them under your Feet. Let ſome fiery Law go forth from you, that may ſearch all ſuch as ſhall hereafter dare to join their Poſts to God's Poſts, their Chaff to his Wheat, Ways of Worſhip which may prove Snares to you and your Poſterity. Put the Axe of your Power to them, and hew them down. *Ibid. p.* 43, 44.

Let

Let not *my Noble Lords be angry, and I will ſpeak but this once more.* I humbly beſeech you, that you would improve the utmoſt of the Power that God hath put into your Hands, for the baniſhing away of theſe Moths, and killing theſe Worms.

Nath. Hardy's *Faſt Sermon before the Peers,* February 24. 164$\frac{6}{7}$. P. 39.

It was a bloody Saying of one once your Priſoner, that if the King commanded him, he would not care to burn all the Cities of the Kingdom. O! let not theſe Sons of *Zeruiah,* that ſhed the Blood of War in Peace; let not their hoary Head go down to the Grave in Peace; they have been the Troublers of *Iſrael.* Enter into your Chambers, and ſhut the Doors upon you, and revolve again and again all the ſad Stories of theſe Men's Cruelty; ſum up what e're Loſs and Damage the Kingdom has ſuffer'd by them; yea, exact not only the Principal, but the utmoſt Farthing of Uſe and Intereſt.

Heyrick's *Faſt Sermon before the Commons,* May 27. 1646. P. 22.

Curſe ye Meroz, ſays the Angel of the Lord; Curſe ye bitterly the Inhabitants thereof. Who this *Meroz* was, is not ſo eaſily concluded by Interpreters: But this is enough to know of them, that they had Ability and Opportunity offer'd them of being helpful to the People of God; which they neglected, and thereupon were curſed. The like we ſhall find to be pronounced againſt thoſe that did not help againſt *Moab,* Jer. 48. 10. *Curſed is he that doth the Work of the Lord deceitfully; and curſed is he that keepeth back his Sword from Blood:* That is, from the Blood of the Church's Enemies, which God had commanded to be ſhed by the Church's Friends.

Horton's *Faſt Sermon before the Peers,* December 30. 1646. P. 8. *Called,* Sins Diſcovery, and Revenge.

Conſider whether Juſtice run with the Dromedary, or whether it does not rather creep with the Snail.

Richard Kentiſh's *Faſt Sermon before the Commons*, November 24. 1647. P. 17. *Called*, A ſure Way for a ſinking State.

The People of *England* once deſired a Reformation, petitioned for a Reformation, covenanted for a Reformation, but now they hate to be reformed. They are like *Iſrael* of old, in their Travel towards the promiſed Land: They preferred the Garlick and Onions of *Egypt*, before the Milk and Honey of *Canaan*. So now a Prelatical Prieſt, with a ſuperſtitious Service-Book, is more deſired, and would be better welcome to the Generality of *England*, than the moſt Learned, Laborious, Conſcientious Preacher, whether Preſbyterian or Independent. Oh! how *England* is fallen. *Ib. p.* 19.

When your Gins and Snares catch any of theſe Birds, dally not with them. Blood will have Blood. Contract not their Blood-Guiltineſs upon your own Souls, by an unwarranted Clemency and Mildneſs.

Langley's *Faſt Sermon before the Commons on* Chriſtmas *Day*. 1644. P. 30.

Right Honourable, ye are to be our Phyſicians and Repairers of our Breaches. The Horns of God's Wrath begin to puſh at us; you are the Carpenters that muſt cut off theſe Horns. The Lord direct you, that you may be as the Angels of God, to diſcern what ſhall been done with them, who have been Troublers of our Peace, and the greateſt Kindlers of God's Wrath againſt us. Spare when ye may with God's good Will: But remember that 'tis fooliſh Pity that deſtroys a City. Let not the Men eſcape, whom God appoints to Puniſhment.

Steph. Marſhall's *Sermon before the Commons*, December 22. 1641. P. 50, 51.

Beloved, our Days are better than they were Seven Years ago: Becauſe it is better to ſee the Lord execu-

ting Judgment, than to see Men working Wickedness: And to behold People lie wallowing in their Blood, rather than apostatizing from God, and embracing Idolatry and Superstition; and banishing the Lord Christ from amongst them.

Stephen Marshall's *Thanksgiving Sermon before the Lords and Commons*, January 1643. P. 18.

Let all *England* cry; that our Blood, our Armies, our Poverty, our Millions wherein we are engaged, are all abundantly repay'd in this, That there is such a Concurrence to set up the Lord Christ upon his Throne, to be Lord and King over *Israel*. Ibid. p. 20.

Carry on the Work still; leave not a Rag that belongs to Popery; lay not a Bit of the Lord's Building with any Thing that belongs unto Antichrist's Stuff: But away with all of it, Root and Branch, Head and Tail. Throw it out of the Kingdom. Go on courageously. Never can you lay out your Blood better than in such a Quarrel. Christ shed all his Blood to save you from Hell; venture all yours to set him up in his Throne, that you may preserve your Liberties and Laws, and preserve us out of the Hands of them, who would destroy us all. *Ibid.* P. 21.

Oh! that God would deliver our King from those that are Adversaries to his Truth; and make him an Instrument to execute his Wrath upon the great Whore, that the Truth of God might have a free Passage thro' the several Regions of the Earth.

Maynard, *before the Commons*, Febr. 26. 1644. P. 23.

Blessed be the Lord, who hath put it in the Heart of the Honourable Parliament, to purge out the Dregs of that Leaven, which the Lord hates in his very Soul; and to pull down that proud oppressing Prelacy, and those Prelatical Popish Innovations, which were the Props and Pillars of Idolatry.

James Nalton, *before the Commons*, April 29. 1646. P. 11.

You have the Broom of Reformation in your Hands, for the Lord Jesus's Sake, do something to cleanse us; sweep the Church, as well as Commonwealth. *Ibid. p.* 40.

Whether it be right in the Sight of God, that his and the Kingdom's Enemies, when God hath shut them up in your Hand, should not only have their Lives and their Ease, but their Sins indulged them, consider.

Newcomen's *Sermon before the Two Houses*, Sept. 12. 1644. P. 45.

Consult the Land, the Church, Religion, Laws, Thousands that have helped you: Consult with their Good, tho' not with all their Persons; and then you will see what you must do with Delinquents. You see I meddle not with Particulars. But St. *Paul* bids me remember those that are in Bonds; because I am bound with them: So, I beseech you, to take an effectual Course, that God's Prisoners, and your Prisoners at *Oxford*, and elsewhere, may be better used; or if possible delivered.

Herbert Palmer's *Fast Sermon before the Commons*, June 28. 1643. P. 70.

If Prelates, Papists, and Malignants, be hated only as hurtful to your State, to the Gain and external Peace of the Commonwealth, and not as God's Enemies, as Idolaters, as under the King of the Bottomless Pit, Antichrist; and Comets borrowing Light from that fallen Star, and not as Servants to our King; the War is shedding of innocent Blood.

Rutherford, *before the Commons*, January 31. 1643.

Now God is risen upon the Prayers and Tears of his People, groaning under the intolerable Oppressions of Hierarchy, Prelates, High-Commission, *&c.* (who lorded it over their Faith and Consciences, and tyrannized over their Bodies and Estates) crying unto him

Day

Day and Night for Help. I am confident there was ſcarce the like Crying in the World, as there was of late Years in *England*. Why ſhould it not be ſtill continued? The Lord being therefore up, will not ſit down till he has done his Work.

Reyner's *Faſt Sermon before the Commons*, Auguſt 28. 1644. P. 26.

If the Blood of one Man, and he a wicked Man, unjuſtly ſhed, will bring Sin upon a whole Nation, till it be done away by the Blood of him that ſhed it; how much more will the Blood of ſo many Martyrs cruelly ſlain for Chriſt's Sake inguilt our Nation?

Now, Right Honourable, becauſe you cannot reach the old Perſecutors, do Juſtice upon their Succeſſors that have received all their Sins. *Ibid. p.* 47.

An Earthquake was appointed to ſhake down the Ceremonial Ordinances. Now if this was neceſſary for the Abolition of that Divine Worſhip, which had been God's own Inſtitution: How much more ſhall that which is of human Invention, (yea the very Fumes and Frogs of the Bottomleſs Pit) to God's infinite Diſpleaſure and Diſhonour, be tumbled down with Violence and Vengeance to Hell, from whence it came. *Ibid. p.* 20.

God is full of Wiſdom in his Diſpenſations to his Church, like a Phyſician to his Patients; and therefore will not adminiſter Cordials to her, being full of Corruption, till he have purged her, and brought her low: It may be even by letting Blood.

Strickland's *5th of* November *Sermon before the Lords*, 1644. P. 22.

[Down with *Baal*'s Altars, down with *Baal*'s Prieſts, *&c.*]

Salwey, *before the Commons*, October 25. 1643. P. 19.

I plead only for Juſtice againſt thoſe Children of Death; ſuch as are dead in Law already: That a Tribute

bute of Wolves Heads may be laid upon bloody *Ireland*, till that monſtrous Generation of new *Cannibals* be quite rooted out. And we have too Cut-Throats among our ſelves; and I hope the good Blood of thoſe honeſt Clothiers that cry aloud for Vengeance in God's Ears, cry for Juſtice in yours; ſeeing they have been ſo bold to drink Blood to their Betters, let them pledge you now, and give them Blood to drink, for they are worthy.

Teſdale's *Faſt Sermon before the Commons*, Auguſt 28. 1644. P. 26.

I confeſs it is not ſo proper for a Preacher of the Goſpel to call for the drawing of the Sword; but the People from all the Parts of the Kingdom, who have been plunder'd, waſted, oppreſſed, do and may cry aloud, *Juſtice, Juſtice*; as they have done formerly with good Succeſs. But it is enough to have given an Intimation. *Verbum ſapienti ſat eſt.*

Sam. Torſhell's *Thankſgiving Sermon before the Commons*, May 26. 1646. P. 9.

If our *Egyptian* Taſk-Maſters had been as wiſe as the *Egyptian* Tyrant *Seſoſtris*, they would have deſiſted from their Cruelties before they were enforced; but God reſerved them for their deſerved Puniſhment.

Tho. Valentine's *Faſt Sermon before the Commons*, December 28. 1642. P. 27.

Thoſe that are Men of *Belial*, harden'd in their Malignity, cut them down with the Sword of Juſtice, root them out, and conſume them, as with Fire, that no Root may ſpring again.

Geo. Walker's *Faſt Sermon before the Commons*, January 29. 1644. P. 19.

Of all *Ahab*'s Family and perſecuting Houſe, there was not a Man left, to make Water againſt the Wall. Not one Man of all *Baal*'s Prieſt eſcaped, but all were cut off. *Ibid. p.* 39.

Bleſ-

Bleſſed be God, many of the Utenſils and Moveables, and much of the Trumpery are caſt out already. A vaſt old Frame muſt be plucked down; many Horns muſt be knocked off, many rough Stones and knotty Pieces you ſhall meet withal to be ſquared and poliſhed. And there be more Builders of *Babel* than of *Jeruſalem*; more that would pluck down, than rear up the Walls of *Jeruſalem*.

Hen Wilkinſon's *Faſt Sermon before the Commons*, 1643. P. 17.

Leave no Frogs that creep into Kings Chambers, provoking them by their Croaking to make War. [They are Spirits of Devils which go forth unto the Kings of the Earth, to gather them to Battel.] Prince againſt Principalities, King againſt Parliament; by Men like Frogs, impudent in Croaking. Their Frogs Heads like their Caps, *Quadrata Ranarum Capita*. Here is Work for the Power of Parliament, that the King may have no Croakers in his Chamber or Court.

Wilſon's *Faſt Sermon before the Commons*, September 8. 1642. *Called*, Jericho's *Downfal*, p. 34.

Remember the Prelates, as that proud Primate *Diotrephes*, with malicious Words, prating againſt and caſting out good Church Members. *Ib. p.* 35.

Conſider what Succeſs has followed ſince the voting down Prelacy, what Bleſſings God gave you. *Ibid. p.* 36.

The Beaſt's Kingdom is full of Darkneſs. A *Scottiſh* Miſt is fallen on Epiſcopacy. The Vial is upon them, and yet they repent not: Go on and proſper in your Work. The Lord haſten *Babylon*'s Fall, and final Fall. *Ib. p.* 45.

Methinks I hear the Croaking Frogs, and what they buz into the Ears of their Princes: Methinks I hear them thus bemoaning Popery to them; That Ancient, that Catholick Religion; that ſweet and eaſy Way of

ſerving

ſerving God, thus in Danger to be extirpated, beloved Popery extirpated, and no Man moved at it.

Fran. Woodcock's *Faſt Sermon before the Commons*, October 30. 1644. P. 16.

CHAP. IV.

Againſt the Church of England, *her Clergy, and Liturgy.*

I Humbly beſeech you to conſider, Whether our Prelates have not been the grand Oppreſſors of the Kingdom. Have they not been great Oppreſſors both in Church and Commonwealth? What Country, what City, what Town, what Village, what Family, I had almoſt ſaid what Perſon in the Kingdom, hath not in one Kind or other, in one Degree or other, been oppreſſed by them? How many wealthy Men have been cruſhed by their Cruelty? How many poor Families have been ruinated by their Tyranny?

S. Aſh. *before the Commons*, March 30. 1642. P. 31.

It is a Burthen intolerable, that Men ſhould be caſt out of the Congregation of God's People, and delivered up to Satan, for working on an idle Holiday. I humbly recommend this to your Conſideration, Whether the Prelatical Government has not been the Root of all, or at leaſt almoſt all theſe Oppreſſions. [For my Part, I confeſs, I can't expect a compleat Deliverance from theſe, and ſuch like Oppreſſions, but by the Extirpation of that Frame.] *Ib. p.* 60, 61.

It will not be ſufficient to ſay a Prayer only, (as the World is wont to expreſs it) or to word it before the Lord. But we ſhould rather heart it before God in holy Prayer. *Ib. p.* 48.

It is a working Prayer; Lip-laboured Prayers, well-worded Supplications, are no good Arguments to prove an *Israelite*; much less will yawning, sluggish, bed-ridden Devotions evidence a Man's Interest in this Prerogative.

Sim. Ashe's *Fast Sermon before the Commons*, April 28. 1647. P. 20.

Whereas the publick Worship of God was much embased, you have been careful to take away the glittering Tin of specious Ceremonies, together with the ugly Dross of specious Superstition.

J. Arrowsmith's *Thanksgiving Sermon before Both Houses*, March 12. 1645. *Called*, England's Eben-Ezer. *Epist. Ded.*

With a good Conscience have your Honours rooted up that evil Tree [*viz.* Episcopacy,] which God did never plant. What farther shall be found necessary for the full Extermination of that cursed Weed; if an Ordinance were requisite to be added to the former Bills; or whatever the Hearts of good People can require for their full Security from the Return of that Popish Government; it is expected from your Piety and Zeal.

R. Barly's *Fast Sermon before the Commons*, February 28. 1642. P. 26.

It can't be denied, but that Episcopacy is such a Supporter of Papacy, that where one falls, the other cannot stand. Pluck up this one Weed in the Antichristian Kingdoms beyond Sea, and the Pope can no more stand than a Head without its Body. *Ibid. p.* 28.

Such Tigers have we had of late amongst us; Tigers in Rage and Cruelty against the Saints; the sweet Savour of their Graces so delightful to God, made them rage against them: And now the sweet Savour of their Comforts, their Peace, their Liberties, make them to rage again.

Burrough's, *before the Commons*, September 7. 1641. P. 8.

They saw *Jerusalem* even turned into *Babylon*: They saw what Havock was made of the Saints, of faithful Ministers, of Truth's Ordinances. Those who were even as Pillars, were taken away, and even rotten Posts, yea Sticks were set up in their Room. If any Truths, any Ordinances tended to the Power of Godliness more than other; if any Saints were more eminent, if any Ministers were Faithful, more useful than others; these were especially struck at. *Ib.*

That God should so honour a Nation, who have appeared in the Cause of Religion for their Consciences, against the Antichristian Party: For so it was, not against their King; that all Things should be so carried, Religion maintained, superstitious Vanities removed, Prelatical Tyranny banished, and all in a peaceable Way; altho' appearing in a hostile Way, yet retaining Peace in their Bosoms, behaving themselves peaceably, and departing from us in Peace.

Burroughs, *before the Commons*, September 7. 1641. P. 23, 24.

I believe the whole World cannot parallel such Conscience-Opposition as was practised here in *England*. *Ib. p.* 27.

They sought to cast Shame upon the Saints, vilifying them, and reproaching them what they could; trampling them under Feet as Dust. Oh! how shamefully were most precious spirited Men abused by every paltry Commissary in their Courts. What Names were they called by vile Men, who were not worthy to sit with the Dogs of the Flock? But now, who are made vile, who are the most loathsome Men in the Eyes and Hearts of all? I appeal to all Men, what Generation of Men are there in *England*, that lie upon the Stomach of all, ready to be spued out? I shall not need to name the Men. There wants but putting the Finger a little in the Throat, and they are gone: There is a Preparation of Men's Spirits throughout the Kingdom to cast them out; and

and God will do it in his due Time; and we hope the Time is at Hand. *Ib. p.* 33, 34.

And when all had been wallowing in Blood, if this Question had been asked; *Et quorsum hæc?* And wherefore is all this? If this had been the only Account that could have been given of it, the Defence of a Bishop's Rochet, Surplice, or Cross, how sad would they have been? What then must the Title of this War have been, but *Bellum Episcopale?* If we had engaged War with the *Scots*, and got the better, [what should we have got if the Prelatical Party had been set up? What could we have expected from them, but Superstitions, Innovations, Illegalities; Bondage of our Estates, Liberty, Conscience?] And to venture our Estates, our Bloods, and the embruing our Hands in the Blood of our Brethren for to get this Victory, as the best Reward of our Adventures; Oh! how miserable had this been? *Ibid. p.* 39.

This Deliverance from our sore Travail, which we were in danger of, is come likewise from the Travail of the Souls of the Saints in Prayer, crying to Heaven, If it be possible, let this Cup pass from us. *Ib. p.* 42.

The Adversaries made more Haste than good Speed: They said, they would devour us at once: They drove on furiously, like *Jehu* the Son of *Nimshi*; They thought all was sure, all was done; but the Lord hath rebuked them. The Changers of God's Worship amongst the Ten Tribes were wiser; They were as hot as an Oven in their Resolutions and Desires to bring in a false Worship; yet they take Time, as a Baker, to knead their Dough. *Ibid. p.* 53.

Be not discouraged by the Impudencies and Insolencies of the Popish Party, who yet (tho' God and Man be against them) will lift up their Heads and promise themselves great Things, as if yet they had a Day. For this is the Curse of God upon that Party; that notwithstanding God set himself against them, they will not yet come and repent: But they shall stand it out in

the Pride and Hardneſs of their Hearts, that they may periſh. *Ib. p.* 58.

The greateſt Blow that ever was given to the Anti-chriſtian Government, is that which it now hath had. *Babylon is fallen, is fallen.* As when *Rachel* brought forth a Son, ſhe ſaid, *God hath taken away my Reproach.* So may we ſay this Day, for we lay under Reproach amongſt the Nations about us. They ſaid, *England* is again declining to Popery; Biſhops have the Rule there, to drive out the Miniſters of God's People. *Ib. p.* 44.

The *Philiſtines* are rooted out, utterly out of the World; but *Philiſtine* Enemies of *Sion* remain ſtill, never more. Chiefly Papiſts, Prelates, with all Reſiſters of God's *Moſes*'s and *Aaron*'s. This is our preſent Condition; the *Philiſtines* are upon us; they rejoice that they have our *Samſon*, our King in their Priſon; and that they have put out our Eyes: They plough with his Heifer, they have ſhorn off his Locks, where his Strength lay, even the Hearts of his faithful godly People of theſe Kingdoms, and this preſent Parliament of *England*. His Heart is for them; his Hand againſt them.

Richard Byfield's *Faſt Sermon before the Commons*, June 25. 1645. P. 7, 8. *Called*, Zion's *Anſwer to the Nation's Ambaſſadors.*

Beholding Faith and a good Conſcience in the midſt of ſuch Sons of *Belial* that will live without Yoke; ſuch Bulls of *Baſhan*, ſuch Brats of *Babylon*, of Confuſion, Factors for Hell and *Beelzebub*; if we can but eſcape a while, and get Heaven over our Heads at laſt. *It. p.* 37.

Such Carpenters have you been to us, you have knocked off all the Horns, wherewith the fat Bulls of *Baſhan* puſhed at us: You have ſtubb'd up many unprofitable Trees, and have taken away (at leaſt in your Endeavours) many rotten Poſts: You have removed a great deal of Rubbiſh.

Cala-

Calamy's, *before the Commons*, December 22. 1641. P. 33.

[This Year God, by his Providence, has buried this Feast [*viz.* Christmas-Day] in a Fast: And I hope it will never rise again.]

Calamy's *Fast Sermon before the Lords*, December 25. 1644. P. 41.

Prevent the farther Departure of the Land from God, by keeping out Seducers; those Seducing, Malignant, Popish, Prelatical Priests, who have been cast out; who have been one great Cause of the Apostacy of *England*. They are Men, who, with *Hananiah* and *Zedekiah*, have taught Rebellion against the Lord.

Case's *Fast Sermon before the Commons*, May 26. 1647. *Called*, Spiritual Whoredom discover'd. *P.* 34.

If a tender Conscience did but scruple a Ceremony, or but stop (it may be) at some of their Yesternight-Dreams, and late Innovations, it wou'd not be long before they heard of it, as Persons intolerable.

Caryl's *Sermon before the Commons*, April 27. 1642. P. 46.

It was a noble Resolution in the *Israelites*, who were no sooner informed that their Brethren the Children of *Reuben*, and Children of *Gad*, and the half Tribe of *Manasseh*, had built an Altar upon the Borders of *Jordan*, but they presently resolve to fight against them. Let me beseech you this Day to take up the like Resolution, and speedily execute it against every Altar, every Thing about God's Worship, whose Authors and Abetters can't give a good Account of its Beginning, Standing and Continuance, as those *Reubenites* did for that. *Ib.* P. 51.

Bear not the Seats of those who have sold and vexed Doves, but have spared Crows, and admitted unclean Birds to nestle there. Bear not ignorant, idle, Idol-Shepherds, who feed themselves, and not the Flock.

Bear

Bear not ſuperſtitious Innovations, who are all for Mixtures in God's Worſhip. Bear not the old Mixtures, nor the old Leaven, which was left in the firſt Reformation. Take away the Names of *Baalim*, the Remnants of Superſtition. Conſider whether you ſhould bear that which has been complain'd of as a Burthen, by many, by moſt Petitions, from all the Quarters of the Land; I mean plainly, our preſent Frame and Conſtitution in Church Diſcipline and Government. But let, let this come to Trial, *Ib. p.* 53.

And becauſe they triumphed that they had beaten all Enemies out of the Field, but Prayer; and no Prayer was left to oppoſe them, (for the *Letany* was almoſt every where on their Side,) but the Prayers (as they call them) of addle Heads and ſick Brains: Therefore alſo Jeſus Chriſt, to vindicate this deſpiſed Ordinance, hath let them fall in all Places, by that which they little thought could ſtand before them: The Prayers (as they count Madneſs and Diſtraction) of armed diſtracted People. And do not theſe Succeſſes look like the Succeſſes of Chriſt's Kingdom?

Caryl's *Thankſgiving Sermon before the Commons*, April 23. 1644. P. 35.

Let us not receive the *Babyloniſh* Creed, the *Trent* Creed, the *Engliſh Liturgy*. The Church of God has a Spirit of Prayer; therefore we need not ſend to *Babylon*, to *Rome* for Prayers.

Cheynel's *Faſt Sermon before the Commons*, May 31. 1643. P. 30.

You ſee that theſe Men have ſteel'd their Brows with more than a *Babyloniſh* Impudence, who have been ever and anon altering the *Engliſh Liturgy* for the worſe, as if the Miſſal had been *Jure Divino*; And therefore the *Liturgy* can never come near enough the *Romiſh* Maſs. Believe it, if the Faction that is now up in Arms prevail, we ſhall have the Service-Book which was prepared for *Scotland*, or a worſe; ſome *Babylonian* Service impoſed upon us as Divine Service. *Ib. p.* 32.

The

The Communion-Table ſtood like a Kitchen Dreſſer-Board; but it muſt be advanced to the upper End, that none might ſit above God Almighty: It muſt be rail'd in; it muſt have ſome Reſpect ſhew'd to it. Holidays, the Saints Feſtivals muſt be kept with ſome Strictneſs; and in Lieu of them, you ſhall have Liberty on the Lord's-Day to game, and revel, and do what you pleaſe.

Coleman's *Faſt Sermon before the Commons*, Auguſt 30. 1643. P. 38.

But what Kind of Men were ordinarily ſeated in the Cathedrals? In a great Part of late become the Neſt of Idle Drones, and ſuperſtitious Formaliſts. *Ib. p.* 39.

The Tampering and Eſſays of ſome, to clip, or waſh, or new coin, or allay and abaſe with ſome *Romiſh* Mixture the Gold and Purity of our Doctrine. Is this to love the Truth? That pure and refined Truth which hath paſſed the fiery Trial; hath been baptized in the Blood of many Martyrs; ſown in a Field made fruitful with their Aſhes; who loved not their Lives ſo much as the Truth. To ſet up lying Vanities, Pictures and Images; and to cry down Praying and Preaching, whereby thoſe Toys may be uſeful and neceſſary to the ignorant (becauſe untaught) People. To ſuffer Idolatry or ſuperſtitious Formalities in ſerving God, to get Ground upon our Opinions and Practices. Is this to love the Truth? Are not the Lengthening and Encreaſing of ceremonious Shadows a Preſage and Sign of Shortning our Days, or Setting of our Sun, and diminiſhing our Light?

John Gauden's *Sermon before the Commons*, November 29. 1640. P. 29.

Such hath been the ſhameleſs Impudence and Effrontery of ſome ridiculous Heads, that plain and honeſt Minds ſhall be ſcorned and derided, and in a juggling Faſhion cheated out of the Power of Religion. Whether they have a Deſign to re-edify *Babel's* Ruins or not, I can't tell. Some vehemently ſuſpect it. Sure I am, there

is such a Confusion and Novelty of Language affectated by some Men of Altars, Sacrifices, Priests, Corporiety of Presence, Penance, Auricular Confession, &c. that most People know not what they mean, what they would have, or what they intend to call for next. *Ibid.*

It will be objected by our Adversaries, that they pray as well as we. And why may they not be heard as well as we? It is true, they pray; some of them to our Lord, some of them to our Lady, (as they call her) some say, *Our Father*, some *Pater Noster* and *Ave Maria*, and some make use of Beads and Crucifixes when they pray; and the Generality of them read out of a Book. But how many of them pray in the Spirit? Certainly there is great Difference betwixt their Praying, and the Praying on this Side: And there is great Difference between the Men that perform Prayer on both Sides, and those they pray for. And were their Prayer better than it is, their Cause is naught; and their Armies too, like the *Absalonian* Army, to prosper.

Samuel Gibson's *Fast Sermon*, September 24. 1645. P. 32.

Is it not fresh in your Memory, how God had a Quarrel with your Steeples and Churches, for the Corruptions and Innovations in them, when divers of them were smitten and broken by Thunder and Lightning?

Greenhil, *before the Commons*, April 26. 1643. P. 14. *Called*, The Axe at the Root.

The Lord will deal roundly with them, uncovenant them, unchurch them, unsaint them. *Ib. p.* 19.

Those Troops of blind Guides, ignorant Sots, Priests of *Jeroboam*'s Orders, the Scum and Froth of the People.

Henry Hall's *Fast Sermon before the Commons*, May 29. 1644. *Called*, Heaven ravish'd. *P.* 22.

When *Jezabel*, that Mother of Whoredoms, and all her Merchants, Factors, and Retainers, with all their *Baby-*

Babyloniſh Traſh and Trumpery, the Wares which they traffick'd in, are packing away, then and not before begins the victorious Song of the Elders, *Rev.* 19. 6.

Look upon your Enemies, how more than Hyperbolically Violent they are carrying on their Deſigns of *Rome* and Hell. *Ibid. p.* 70.

In the Church the Bound of Orthodox Proteſtant Religion is groſly invaded and innovated. The illegal Introduction of ſuperſtitious Ceremonies, Tables removed, Crucifixes erected, Adoration towards Altars practiſed.

Nath. Hardy's *Faſt Sermon before the Peers*, February 24. 164$\frac{6}{7}$. P. 15.

Methinks, moſt noble Patriots, I ſee Religion like a Forelorn Damſel in ragged Attire, with her diſhevel'd Hair, weeping Eyes, and bleeding Wounds, lie proſtrate at your Feet, crying out like the Woman of *Tekoah*, Help, *&c.* Oh! be pleaſed to take her by the Hand, raiſe her up, ſet her upon her Legs, place a Guard about her, and drive away her Enemies. *Ibid. p.* 16.

It feareth me, that a great Part of the Land are not yet brought to this Confeſſion; but are ſtill fond of a formal Service, a Proud Prelacy. And therefore as you your ſelves are to acknowledge this Sin as a high Provocation, ſo would all good Means be uſed for bringing the People to the Sight and Senſe of it.

Alexander Henderſon's *Faſt Sermon before the Commons*, December 27. 1643. P. 18.

If any ſay, that I ſeek the Ruin and publiſh the Shame of Men of mine own Calling; I anſwer; No. They are the Proud, the Perſecuting, the Prophane, the Popiſh, the Temporizing, the Inſufficient, the Lazy, the Drunken, the ſcandalous Prelates and Miniſters that diſgrace the holy Function, and make us aſhamed of them, as an honeſt Man is to ſee his Brother go to the Gallows.

Jaſper Hicks's *Faſt Sermon before the Commons*, June 26. 1644. P. 36.

As *Ahab* had his 400 Prophets of the Day, which flatter'd him, and ſooth'd him up in Sin: Even many ſuch like are ſtill alive in the World, who inſtead of ſearching the Wound to the Bottom, ſkin it over; harden others in their Sins, by their Applauſes and Approbations of them. And I would that great Perſons were always free from ſuch Inconveniences as theſe are.

Horton's *Faſt Sermon before the Peers*, December 30. 1646. P. 15.

That we may have an incorrupt Religion, without ſinful, without guileful Mixtures. Not a Linſey-woolſey Religion. All new-born Babes will deſire Word-Milk, Sermon-Milk, without Guile, without adulterating.

Tho. Hill's *Faſt Sermon*, July 27. 1642. P. 5. *Called*, The Trade for Truth.

If our Prelatical Power and Cathedral Pomp be of divine Right, let us ſee a divine Word for it. *P.* 17.

The Sword is already ſhaken out of the great Churchmen's Hands, by Parliament Power. The Keys don't hang under their Girdle as they did. We dare not but hope that there are engaging Providences, earneſt Pennies, of ſome great Payment yet behind. Oh! therefore know and redeem your Opportunities of trading for Truth. *Ib. p.* 29.

Maintain among us a free Courſe of Trading for eternal Happineſs. Set and keep open thoſe Shops, ſuch Pulpits, ſuch Mouths, as any Prelatical Uſurpation have, or would have ſhut up. *Ib. p.* 33.

What Pity is it that Cathedral Societies ſhould be often Sanctuaries for Non-Reſidents, and be made Nurſeries for ſuch idle Drones, who can neither preach nor pray otherwiſe than read, ſay, or ſing Prayers. And in the mean Time muſt be obſerved in a Non-edifying Pomp of ceremonious Service. *Ibid. p.* 51.

Behold the many hundred Congregations where Millions of Souls are like to periſh for want of Viſion. Truth is ſold from amongſt them, either by Soul-betraying Non-Reſidents, Soul-poiſoning Innovators, or Soul-pining dry Nurſes. In many Miles not a Miniſter that can preach and live Sermons. I wiſh every Parliament-Man had a Map of the Soul Miſery of the moſt of the Ten Thouſand Churches and Chappels in *England.* Ibid. p. 52, 53.

Firſt, Provide that every Congregation may have an ample Trumpet of Truth: *Secondly*, Let every great Town have Lectures, Markets of Truth. *Ib. p.* 54.

Inſtead of High-Commiſſion, we have an honourable Committee, that turns the Wheel upon ſuch as are ſcandalous and unworthy. In the Room of *Jeroboam's* Prieſts, burning and ſhining Lights are multiplied. In the Place of a long *Liturgy* we are in Hopes of a *Pithy* Directory. Inſtead of Prelatical Rails about the Table, we have the Scripture Rails of Diſcipline. Where Popiſh Altars and Crucifixes did abound, we begin to ſee more of Chriſt crucified, in the Simplicity and Purity of his Ordinances.

Hill's *Faſt Sermon before the Two Houſes*, Auguſt 13 1644. P. 28.

Down with the old Building of Popery and Prelacy. The Pope has been raiſing himſelf a pompous Palace for many Years together upon Chriſt's Ground; a great Encroachment to our own Saviour. Prelacy was the Scaffold whereby the Building of Popery was raiſed to ſo great a Height; and many would retain it as a Crutch to ſupport tottering *Babylon.* Ibid. p. 35.

The croaking Frogs of *Egypt* will not henceforth take you for a Log, that may be leap'd upon and trifled with at Pleaſure. And you may put in your Plea againſt black mouth'd Obloquy.

Langley's *Fast Sermon on* Christmas-Day *before the Commons*. Ep. Ded.

The Lord shew'd that they were the great Beast indeed, whose Horns the Carpenters are now sawing off. *Ibid.* p. 9.

Every Blow has put the Saints upon *Paul*'s Temper, beaten off from his Horse, to say, Lord, what wilt thou we do? And to crouch low and cry out, Lord, put any Yoke upon us, so it be thine. Not *Babyloniſh*, not *Spaniſh*, not *Cavalieriſh*. Ib. p. 22.

Who would have thought the throwing of a Stool in Church, out of Indignation, by a godly Woman, a Zealot, at the firſt broaching the *Engliſh* Maſs at *Edinburgh*; I ſay, who wou'd have thought that the throwing that Stool ſhould have ſo mightily ſhaken the Pope's Chair. *Ibid.* p. 28.

But above all, the extreme daring bold Audacioufneſs of a Generation of Men, that have adventured as much as in them lies to corrupt God's Worſhip; that not only rejoice to ſee the Idolatry and Superſtition of the Church of *Rome* practiſed by others, but have dared to ſet their Threſholds by God's Threſhold; and to dreſs out all God's Worſhip according to their own Fancy.

Marſhall, *before the Commons*, November 17. 1640. P. 33.

But God knows, and you know, That we have not only Abundance of Idolatrous Papiſts, but Abundance of Popiſh Idolatrous Spirits, who are ſuperſtitiouſly addicted, willing to embrace any Thing that goes that Way; only they will not have it go under the Name of Popery. And as for our Miniſters, how many Complaints and Petitions has this Honourable Aſſembly received, againſt many Hundreds of them; Multitudes of them rotten and unſound in their Doctrine, and vitious and corrupt in their Lives; beſides Thouſands of others, who, God knows, want either Will or Skill to do the Lord's Work faithfully.

Mar-

Marshal *before the Commons*, December 22. 1641. *P.* 44, 45.

They have a Third Engine, and that is the Injunction of new Ceremonies and Adorations, that if any cou'd swallow the Book, yet they may discover and cast them out by straining. To this they add a Fourth, Prayers and Proclamations against our Brethren the *Scotch*; and their last and greatest Engine, which was like the Powder-Plot, against the godly Ministers of the Nation, to blow up the Reliques of them at once, was their Oath for Episcopacy; and as it was some time said to *Elijah*, *Him that escapeth the sword of Hazael shall Jehu slay*, &c. so had they said, Him that escapeth the Dint of the Ceremonies, shall the Book of Sports slay; him that escapeth the Book of Sports, shall the new Injunctions slay; and him that escapeth the new Injunctions, shall the Proclamation slay; and him that escapeth the Proclamation, shall the Oaths slay. The bestowing of Offices, collating of Benefices, Election of Masters and Fellows of Colleges, who had the overruling Hand in them, the Power of *Mandamus*, but *Canterbury* and his Faction? And who were they conferred upon, but upon Men infamous and impudent in *Arminian* and Popish Opinions? Professed *Arminianism* and bold-faced Popery were the only speedy Way to Church Preferment.

Newcomen *before the Commons*, November 5. 1642. *P.* 28.

Why the Bishops, who have been observed to wish well to Popery *ab Incunabulis*, shou'd carry on such a Plot, some Reason may appear: For cou'd they but once have obtain'd this, That Popery shou'd have triumphed over the Reformed Religion, the Mitre wou'd have soon trampled upon the Crown. *Ibid. P.* 30.

As for our Adversaries, if they ever strain'd their Wits to exceed themselves in plotting Mischief, it has been since this Parliament. Such a Succenturiation there has

has been of Plots, that we may say of them, as the of *Gad, A Troop cometh.* Besides, some ridiculous Things have been sent forth into Publick, on purpose to outface the Truth, and sully the Glory of our Deliverance; which is the Reason why some Men are so incredulous: They can see no Danger; the Parliament needs no Guards; there's no need of settling the Militia. *Ibid.* P. 32.

They neither regard Prince nor People: For we may easily perceive, if *England* tear out its own Bowels, tho' all we die, so Hierarchy survive, they wou'd be well pleased. *Ibid. P.* 38.

Surely his Majesty's Life, if bound up in one Hair of his Head, might be more secure [in the *Scotch* Army] than he can be amongst Papists and Cavaliers, if every Hair of his Head were a Life. *Ibid. P.* 39.

But, O Lord, in such a corrupt State of Clergy and Universities, where shall we find faithful Men to plant the Nation with? To alter Religion so as to corrupt it, was the Plot of the Popish Prelates, and their Factors. *Ibid. P.* 45, 47.

Such were the Innovations of the late Hierarchists in Worship, their Paintings, Crossings, Crucifixes, Bowings, Cringings, Altars, Tapers, Wafers, Organs, Anthems, Litany, Rails, Images, Copes, Vestments; what were they, but *Roman* Varnish, *Italian* Dress for our Devotion, to draw on Conformity with that Enemy of the Lord Jesus?

J. Owen's *Fast Sermon before the Commons*, April 29. 1646. *P.* 29.

Against the Second Commandment I name Superstition, and the heavy Weight put upon Ceremonies, Circumstances, and human Ordinances, whilst the Ordinances of God have been shamefully neglected by an Ignorant, Pluralizing, Non-Resident, Careless Ministry, and a Prophane People, who liked all this well enough, and loved to have it so.

Palmer's

Palmer's *Faſt Sermon before the Commons*, June 28. 1643. *P.* 38.

God beſools them to worſhip the Works of their own Hands, their own Babies.

Pern's *Faſt Sermon before the Commons*, May 31. 1643. *P.* 10.

We hope God will famiſh *Popery*, *Arminianiſm*, and *Jew* Worſhip. *Ibid. P.* 18.

Hope of white Sleeves has made many a Man bloody his Fingers. *Ibid. P.* 22.

It is known to you all, that when the Whore of *Babylon* was caſt out of the Church, ſhe left behind her a Gold Ring, and ſome leſs Tokens; I mean Epiſcopacy, and human Ceremonies. This was the Whore's Policy, to leave a Token behind her, that ſhe might find an Errand in the Houſe again: And ſhe was indeed returning to the Houſe again to demand her Love-Token. But it ſhall be heavenly Wiſdom to make a thorough Reformation, to leave nothing that belongs to *Babylon*; and let not a Corner Stone be taken out of *Babylon* to build the Lord's Houſe, for they are curſed Stones.

Rutherford *before the Commons*, Jan. 31. 1643. *P.* 18.

There is a long Web now weaving in *England* and *Ireland*: Many Hands ſpin Thread to the Web; as *England*, *Scotland*, *Ireland*, *Rome*, *Italy*, *France*, *Spain*, *Denmark*, Papiſts, Jeſuits, Cardinals, Princes, Prelates, Politicians; and Jehovah the Lord hath had a Hand eminently in the Contexture. *Ibid. P.* 38.

Oh People really in Covenant with God; *England*, *Britain* be not weary; the King is coming, Chriſt is on his Journey, Poſting Deliverance is at hand. *Ibid. P.* 51.

We cou'd not imagine, that ſo many Cages of unclean Birds, ſuch Beds of Snakes, ſuch Neſts of Waſps, ſhould ſuffer the Refiner's Fire with Patience or Quietneſs:

ness: Or that such Heaps of idle and superstitious Ministers, such Swarms and Hives of Papists, such Dunghils of Profaneness, such mighty *Nimrods*, and devouring Oppressors, should suffer themselves to be dispossessed without Resistance or Opposition.

Will. Sedgwick's *Fast Sermon before the Commons*, 1642. *P.* 7.

God has poured out some Wrath upon the Throne of the Beast. Prelacy, by some late and sound Expositors, is conceiv'd to be that Throne; and we have seen it pull'd down in *Scotland*, and darken'd in *England*. *Ibid.* *P.* 18.

We have an ungodly Generation, that weep with a loud Voice, and complain their Gods are gone; their God Episcopacy, their God Liturgy, the Surplice, the Cross, the Organ and Maypole, their Sabbath-Dance, and *Whitsun-Ale*.

Dr. Stanton's *Fast Sermon before the Commons*, April 24. 1644. *Epist. Ded.*

I am glad, for my part, that our Churches are scoured of their gay Gazing; and I marvell'd a great while since, how, and why the Organs were so many, and blew so loud, when the Homilies accused them for defiling God's House.

Thorowgood's *Fast Sermon before the Commons*, December 25. 1644. *P.* 16.

As for the Crown, let Mercy and Truth be Supporters of it for ever. But for Mitres (if History lie not) we may say of them, that the Crown has never flourished, that has grown near the Mitre.

Vines's *Thanksgiving Sermon before the Two Houses*, July 18. 1644. *P.* 13.

I saw a special Hand of God, in calling me to preach to so Honourable an Assembly; and his Power and Providence in frustrating and bringing to nought the Coun-

sels

ſels and Purpoſes of the proud Perſecuting Prelate of *Canterbury*: who on the ſame Day of the Week, the ſame Month of the Year Six Years before, brought me to anſwer, *Ore tenus*, in the *Star-Chamber*, with a full Intention to lay a heavy Cenſure upon me; and when the Juſtice of God (for which I ſuffer'd) did bear me out againſt all his Slanders and falſe Accuſations, he moſt proudly affirmed, and bid me aſſure my ſelf of it, that I ſhou'd never come in a Pulpit, nor preach any more.

George Walker's *Faſt Sermon before the Commons*, Jan. 29. 1644. *Epiſt. Ded.*

We are generally guilty in one meaſure or other, in that out of cowardly Fear we receiv'd, without Contradiction or Reſiſtance, their Popiſh Ceremonies, ſuperſtitious Rites, and idolatrous Innovations; and too many ſooth'd them in their uſurped Power. *Ibid.* P. 22.

Prelacy, Purple Prelates and their Clergy, hinder the Paſſage of God's Redeemed over into *Canaan*, Heaven; and ſhall down. Prelacy, Root and Branch, ſhall be taken away, as a Tree that cumbers the Ground: It muſt be cut down: The Church and pure Religion cannot thrive by it, near it, under it. Prelacy is not only not uſeful, but hurtful: The Prelates were daubing a Wall with untempered Mortar, made of Canons, Oaths, Conſtitutions, and Superſtitions; yet all fall, that one may ſay, Where is the Wall, and they that daubed it?

Wilſon's *Faſt Sermon before the Commons*, Sept. 28. 1642. P. 5, 6.

Altho' many a luſty Lubber hath labour'd hard to promote *Rome*'s luſtful Laws, as Cardinals, Patriarchs, Archbiſhops, Biſhops, Deans, Archdeacons, Abbots, the Canonical Clergy, and all inferior Officers; yet the more they wou'd cover, the more they diſcover the Whore's and the Pope's filthy Wickedneſs. *Ibid.* P. 12.

The late Canoniers cast Canons to defend their Walls, but they recoil'd upon themselves, they travail'd with Iniquity, conceiv'd Mischief, and brought forth Falsehood. How manifest is this in *W. L.* and the Rest of the Prelates come down, when they were in their *Pontificalibus*. Ibid. P. 16.

What Tribe of Men (notwithstanding their late Greatness) are more abject than the late Prelates at this Day? They were not so high, but they are now as vile and contemptible. And what was it that lost the House of *Eli* their Priestly Dignity, but their dishonouring God?

Woodcock's *Fast Sermon before the Commons*, July 30. 1645. P. 24.

CHAP. V.

Against a TOLERATION.

I Speak this only to prevent a publick Toleration, which I hope, through the Care of our King and your Diligence, our Eyes shall never see; but to put an Authority to the utter rooting out of that Abomination, altho committed in Secret or by Connivance only.

Corn. Burgess's *Fast Sermon before the Commons*, November 17. 1640. P. 48.

Take heed of Tolerations. Do you know what they are? They are nothing else but a Gunpowder Treason to blow up Religion; a *Balaam*'s Plot to bring in God an Enemy upon us. For God's Sake, my Lords, let us not leave a Reformation that may need a Toleration, much less that shall enforce it. To have found such

such an one would have been grievous, but to make such an one would be intolerable. What could Episcopacy it self have done more?

Case's *Fast Sermon before the Peers*, March 25. 1646. P. 36.

[Liberty of Conscience, falsely so called, may in good Time improve it self into Liberty of Estates, Liberty of Houses, and into Liberty of Wives: And in a Word, Liberty of Perdition of both Souls and Bodies.

Case's *Fast Sermon before the Commons*, May 26. 1647. P. 34. *Called*, Spiritual Whoredom discover'd.

If it prove an *Ichabod* of Toleration, the Glory will depart from her; but if the *Benoni* of Reformation, the Father, God will call it *Benjamin*, the Son of his Right Hand.

Nath. Hardy's *Fast Sermon before the Peers*, February 24. 164⅘. P. 36.

All which I desire may be taken into serious Consideration; and especially (which grows so much upon us, and which threatens so much Evil to us,) that Sin of Libertinism and Toleration, which is the Ringleader of all the rest, and involves all others with it. Oh! that this should ever be once mentioned amongst us, who have enjoy'd so much of the Gospel as we have done; prosecuted with so many Blessings, and Victories, and gracious Successes both of former and later Times, to the Admiration both of Friends and Enemies. Surely God cannot but take it ill from us, that we should but incline and lean hereunto. Toleration of all Errors does but strengthen many amongst the rest.

Horton's *Fast Sermon before the Peers*, December 30. 1646. P. 37.

Beware lest out of Cowardice ye tolerate what God wou'd not have tolerated: For I conceive it worthy of the Consideration of the Wisest, whether the Devil

wou'd not think he had made a good Bargain, and gain'd well by the Bargain, if he cou'd exchange Prelacy for an univerſal Liberty?

James Nalton's *Faſt Sermon before the Commons*, April 29. 1646. *P.* 38.

Men wiſh themſelves in *Egypt* again, and wou'd rather be under Prelatical Bondage, than under a Government moſt conform to the Word: Nothing will ſerve ſome, but a Toleration of all Religions and Opinions. Ah, Brethren, this is a Provocation: For this God will turn us back into *Egypt* again.

Newcomen's *Faſt Sermon before the Two Houſes*, September 12. 1644. *P.* 31.

This Error, that Men muſt enjoy Liberty of Conſcience, is an Inlet and Ground of Toleration of all Religions: Errors and Hereſies are Gangrenes, which if their Courſe be not ſtopp'd, will increaſe to the Deſtruction of the whole.

Henry Skudder's *Faſt Sermon before the Commons*, Octob. 30. 1644. *P.* 28.

The Toleration of every Religion will deſtroy all Religion, and leave no Religion at all. Let ſuch a Toleration find Allowance in the *Turks* Paradiſe: I truſt it ſhall never be planted in the Paradiſe of God.

Thorowgood's *Faſt Sermon*, December 25. 1644. *P.* 12.

There are ſome who boldly aſſemble in Congregations, poiſoning the Unſtable againſt us. When we crave the Help of the Magiſtrate's Sword, it is anſwer'd, that there is no eſtabliſhed Law that warrants them to proceed againſt them. Let me therefore humbly beſeech you by the Mercies of Chriſt, and in his Name, to haſten ſome ſpeedy Remedy for theſe Evils, leſt the Blood of the Souls that periſh by theſe Seducers be put into your Account at the laſt Day.

J. White *before the Lords*, November 6. 1645. *P.* 57.

CHAP.

CHAP. VI.

A Vindication of the Covenant.

GOOD God, into what Times are we fallen! Give me Leave to ſay on this Solemn Covenant, what *Auſtin* wrote to *Boniface* upon the Breach of a particular Vow; Thoſe that break theſe Bonds aſunder, and caſt away theſe Cords from them, truly I know not what they can expect, but even Chains of Darkneſs to bind them over to the Judgment of the Laſt Great Day.

Sam. Anneſley's *Faſt Sermon before the Commons*, July 26, 1648. *P.* 12.

In our Solemn League and Covenant, an Holy, Juſt and Good Covenant it is in it ſelf, and ſo we took it; however wicked Men do turn every Stone to abuſe it. Believe it, that Covenant ſhall break thoſe that deſign to break it; and if any ſhall endeavour to make it an old Almanack, they will find it full of red Letters to them.

Bond's *Thankſgiving Sermon before the Lords*, July 1648. *P.* 40.

The Enemy wou'd not leave adding one horrid Provocation to another, by fighting againſt the Parliament, denying them a Being, proclaiming them Rebels, and owning the Diabolical Rebels of *Ireland* as good Subjects to cut their Throats, until by ſuch ſharp Provocations as theſe, they had ſpurred and ſwitched Three Kingdoms into a moſt ſolemn Oath and Covenant for a compleat Reformation.

Bond's *Faſt Sermon before the Commons*, March 27. 1644. *P.* 38.

The

The Lord doth expect that you ſhou'd promote the Solemn League and Covenant, that Triple Cable of the Three Kingdoms, by which the Anchor of our Hope is faſten'd; that Threefold Cord that binds all Three Kingdoms together unto God: Our noble Builders, up and be doing your ſeveral Parts; your Caſe is invincible, and nothing is ſo like to hazard us, as not adventuring. *Ibid. p.* 49, 50.

When your Enemy ſhall perceive, that you come armed with the Armour of a Covenant with God, I hope ſtricken with Amazement, they ſhall cry, Woe unto us, we were never oppoſed ſo before; Woe unto us, who ſhall deliver us out of the Hand of thy mighty Prevailer?

Coleman's *Faſt Sermon upon taking the Covenant*, Sept. 29. 1643. *P.* 35.

Fools and Malignants, who know not the Cauſe, and ſuch as have no Love at all to this Cauſe, ſhou'd be Outcaſts from this Covenant: Such ſapleſs and rotten Stuff will but weaken (if not corrupt) this Sacred Bond.

Caryl's *Sermon before the Commons*, October 6. 1643. *upon taking the Covenant. P.* 3.

Let us, both Parliament and People, remember our Covenant, read over our Covenant, and live up with our Covenant: It is a fearful thing to let a Covenant lie by the Walls as Worm-eaten Paper.

Caſe's *Thankſgiving Sermon before the Commons*, Auguſt 22. 1645. *P.* 33.

Take care the Covenant be kept inviolate. Our Covenant is the moſt Adamantine Bond to preſerve our Church: And now we have ſworn it before God, let us take heed how we break it, or ſlight it; for if we do, we muſt expect that God will lengthen out his Commiſſion to the Sword to revenge his Quarrel.

Sam.

Sam. Good's *Fast Sermon before the Commons*, March 26. 1645. *P.* 31.

The next thing I desire may be especially cared for, is the general Pressing and Prosecution of the National Covenant; a thing pleasing to God, profitable to the Kingdom; by which there is, and through God's Blessing may be the most famous Blow given to the Whore of *Babylon*, and her Bastard Imps, that ever yet was. Now we have this Stick amongst us, to lay it aside whilst Malignants live in our Bosoms, blessing and applauding themselves, that they have neither taken this, nor the former Protestation; May not this be the way to lessen the Honour and Authority of the High Court of Parliament? May not this cause the common Sort to deem themselves little bound in Conscience to keep the Covenant, when they see others not bound to take it?

Humphrey Hardwick's *Fast Sermon before the Commons*, June 26. 1644. *P.* 33.

Methinks the Stroke of God upon us so near that time Twelvemonth wherein we took the Covenant, seems to speak, as if God once a Year wou'd require an Account of this Covenant at the Hand of *England*.

Newcomen's *Fast Sermon before the Two Houses*, Sept. 12. 1644. *P.* 37.

See that the Covenant be both taken and performed: It is the Covenant of the most High God, who will be much provoked with the Neglect of it. You have holden forth a pious Example, in entring into our solemn League and Covenant for Reformation; like the honoured Prince *Josiah*, and with the same Sincerity. Oh, accompany that King one Step farther, by carrying all in *Jerusalem* and *Benjamin* to make it, and stand to it, when they have made it.

Strickland's *Sermon before the Lords*, November 5. 1644. *P.* 24.

England

England shall be *England*, or a *Sodom* and *Gomorrah*, according as it keeps or breaks the Covenant.

Lazarus Seaman's *Fast Sermon before the Commons*, Sept. 25. 1644. *P.* 45.

If any of you shou'd have taken the Covenant with his Lips, his Heart not consenting; shou'd pretend to God, and intend for himself; look to *Westminster*, and row to *Oxford*; give Counsel here, and Intelligence there; shou'd cost in any thing to retard the Reformation, spin the War, *&c.* Doth not God know it?

John Ward's *Fast Sermon before the Commons*, March 26. 1645. *P.* 56.

We covenanted not only against Prelacy, but Popery; not only Hierarchy, but Heresy; not only against Sin, but Schism; and have we not gone against the Letter of it? How is the Covenant slighted, even as a thing out of Date?

Tho. Watson's *Fast Sermon before the Commons*, December 27. 1648. *P.* 13. *Called*, God's Anatomy upon Man's Heart.

CHAP. VII.

Flowers of Rhetorick by way of Allegory, Metaphor, and Similitude, &c.

YOU have endeavoured to fence this Vineyard with a settled Militia, to gather out Malignants as Stones, to plant it with Men of Piety and Trust, as choice Vines, to build the Tower of powerful Ministry in the midst of it, and to make a Wine-Press for the squeezing of Malignants.

Preface to John Arrowsmith's *Fast Sermon before the Commons*, 1642. *called*, *The Covenant-avenging Sword brandished.*

The

The main Work of the Spirit of Grace, is to negotiate the Treaty of a Match betwixt the Lord Jesus, and the coy Souls of Men. *Ibid. p.* 20.

'Tis a Spiritual Affection that hath the Holy Ghost for its Father, Faith for its Mother, Prayer for its Midwife, the Word for its Nurse, Sincerity for its Keeper, a Trembling for its Handmaid.

Arrowsmith's *Thanksgiving Sermon before the Two Houses,* March 12. 1645. *called,* England's Eben Ezer. *P.* 32.

After some Overtures of a Match in the Reign of King *Henry* the Eighth, the Reformed Church in this Kingdom was solemnly married to Jesus Christ, when the Sceptre was sway'd by *Edward* the Sixth: That godly young Prince (as became the Bridegroom's Friend) rejoycing greatly because of the Bridegroom's Voice: The famous 39 Articles of her Confession, then framed, were an evident Sign of her being with Child, and that a thorough Reformation was then conceived, tho' but conceived: Many and sore were the breeding Fits she conflicted with in Queen *Mary*'s Days, and such as gave Occasion to fear she wou'd have miscarry'd. But God sent her Ease from Heaven under the succeeding Princes: In which Condition she went on for a long time, drawing on still nearer and nearer her Time. Six Years ago, after this Parliament had sate awhile, it was generally believed, that she was fallen into her Travails; and in the midst of all the Sorrows which have since befallen *England*, her Friends encouraged themselves with this Hope, that the quicker and sharper her Pains grew, the liker she was to be delivered of that *Man-Child*, which they so greedily expected. But behold, as if all these had been but Forerunners of her Labour and *Bearing Throws*, she continues still in Pain; insomuch that they now begin to think she has not gone her full Time, and earnestly desire she may, because they fear nothing more than an abortive Reformation.

Our Church's Condition being ſuch, as has been deſcribed, ſhe makes her ſpecial Addreſs to you, Honourable Senators, whom God has now called to the *Midwife's* Office. Oh what Care, what Help is expected from you, who above all Men are bound with all your Might and Skill, to promote the Birth of ſuch a Child, as may cauſe the Woman to forget all her Sorrows. *Obſtetricate* as ye ought: I know ye will not think it Preſumption, if I offer two or three things by way of humble Advice. Imitate *Tamar's* Midwife, *Gen.* 38. For the different Judgments of Profeſſors throughout the Land ſhew, that the Church hath Twins in her Womb: So much Truth as has been already own'd by Parliament, *Zarah* like, has put forth both her Hands: None can but ſay, This came out firſt; for you have marked it with the Scarlet Thread of Civil Sanction.

Arrowſmith's *Faſt Sermon before the Commons*, Jan. 27. 164⅘. *called*, A great Wonder in Heaven. *P.* 35.

If I wou'd be curious to mince a Text, both theſe general Parts might admit of a more particular Anatomy.

J. Bond's *Faſt Sermon before the Commons*, March 27. 1644. *P.* 5.

So much ought neceſſarily to be laid for draining, levelling, and trenching the Ground for a Foundation. *Ibid. p.* 7.

Oh, what rare Maps of ſaving Wonders, what Anatomies of publick Mercies cou'd I ſpread before you this Day. *Ibid. p.* 11.

The Parliament of *England* hath lately taken up very great Sums of Mercy (to the Uſe of theſe Kingdoms) upon Truſt and Credit: May it pleaſe you to conſider, how to diſcharge theſe publick Debts.

Epiſt. Ded. to Bond's *Thankſgiving Sermon before the Commons*, October 8. 1645. *called*, A Dawning in the *Weſt*.

Right

Right Honourable and Beloved, I have reaped ſome Sheaves out of this Field already, and have threſh'd them out in part for the Home-Proviſion of my own Flock: But there is ſome of the fineſt Wheat Flower yet remaining, which with a ſecond Bolting may make a fit Meat-Offering for this ſolemn Day of Praiſe and Thankſgiving. *Ibid. Pref. p.* 5.

Here are ſome five or ſix Fingers in the Text, that do all point out the ſpecial Hand of God in this Mercy. *Ibid. p.* 12.

If I ſhou'd ſpeak this Feaſt into a Faſt, by ſpeaking away the Day and my own Spirits, I ſhou'd not be able to unkernel this fivefold Crop. *Ibid. p.* 47.

Right Honourable Senate, I do at laſt preſent you with that Cluſter of Grapes, which have been longer in the Preſs than your Order doth ſeem to permit.

Epiſt. Ded. to Bond's *Thankſgiving Sermon before the Commons*, July 1648. *called*, Eſchol, *or*, Grapes among Thorns.

Prayer is the Bread and Salt at every Spiritual Meal. *Ibid. p.* 7.

Tho' I can't launch out into the Sea of all Mercies, yet I wou'd, I muſt fiſh in the River of this Day's Salvation. May it pleaſe you to lend me your Hearts but half an Hour, I ſhall endeavour to warm them, and return them back to you again. *Ibid. p.* 23.

The Lord hath ſhewed us Mercy *notwithſtanding* our Sins, and ſhall we ſin againſt him *notwithſtanding* his Mercies?

Will. Bridge's *Sermon before the Commons*, Novemb. 5. 1647. *p.* 9. *called*, England ſaved with a Notwithſtanding.

Behold, our Saviour hath ſaved us with a *Notwithſtanding*; and why ſhou'd not we be contented to walk as he walked, and live as he lived, for he hath ſaved us with a *Notwithſtanding*. *Ibid. p.* 13.

I ſhould tell you in the next Place, that if God doth ſave us with a *Notwithſtanding*, that we ſhould ſerve him with a *Notwithſtanding*. Ibid. p. 15.

There is a great *Folio* Book before you of Providence: Indeed it is ſealed with many Seals; but if opened, you will find it is writ in every Page, *Free Grace*, *Free Love*, *Salvation*, with a Notwithſtanding. *Ibid. p.* 21.

Sometimes Men are ſo diſcouraged with what is evil amongſt us, that for Anguiſh of their Souls they cannot ſee what is Good. Some Crimes go awry; and ſo they loſe the *whole Meal* of Mercy. *Id. Ib.*

Ye are now embarked in a great Work and Service, ye may not, ye cannot, go where and when you will. Sometimes ye muſt lie becalmed. But, oh! that Men did know the Gale of Providence, the Time and Tide of Providence. *Ib. p.* 24.

Beloved, do what in you lies to bring this bleſſed King Jeſus unto his Throne of Inheritance.

Ep. Ded. *to* W. Bridge's *Thankſgiving Sermon before the Commons*, May 17. 1648.

Chriſt loves that his People ſhould ſit up for him; watch and wait for him. *Ibid. p.* 9.

The Ordinances are thoſe golden Pipes, by which the golden Oil empties it ſelf into the Hearts of God's People. They are the Church's Breaſts, from whence her Members ſuck Nouriſhment: They are the Church's Barns and her Wine-preſs. They are on Chriſt's Part the Kiſſes of his Mouth, the mutual Embraces betwixt God and the Chriſtian Soul. Dry up all theſe Breaſts in ſuch a City as this, and how great will the Cry of the Infants be?

Preface to Oliver Bowls's *Sermon before the Two Houſes*, July 7. 1643.

The People when they returned from *Babylon*, found God to keep touch with them to a Day.

Corn. Burgeſs's *Faſt Sermon before the Commons*, November 17. 1640.

There

There is not a Witch that hath the Devil at her Beck, but ſhe muſt ſeal a Covenant to him: Sometimes with her Blood, ſometimes by other Rites and Devices; And perhaps he muſt ſuck her too, as in thoſe helliſh Bargains, *you know*, they uſe to do. *Ib. p.* 44.

It is the great Fault of many, when they read in Scripture of wonderful Deliverances, they behold them only to admire the Acts done, but not to *rowl* themſelves by Virtue thereof upon God for the like.

Corn. Burgeſs's *Faſt Sermon before the Commons*, November 5. 1641. P. 57.

You came together by Prayer; you ſtand by Prayer; your Succeſs hitherto is a bleſſed Fruit of Prayer: The Bleſſings of the Prayers of Thouſands, Thouſands of the Saints are daily upon you.

Jer. Burrough's *Faſt Sermon before the Commons*, September 7. 1641.

Tho' Chriſt be as a Bundle of Myrrh, in which there is Bitterneſs, yet he is the well-beloved of his Church: And he ſhall lie all Night between her Breaſts. *Ibid. p.* 11.

Surely Prayer hath been the Midwife to help to bring forth this Mercy. What is it that is brought forth? Oh! it is no mean unworthy Thing; it is a Man Child that is brought forth: It is a Mercy full of Strength and Vigor, that preſently cruſheth theſe *Babyloniſh* Brats of Innovation lately hatched, and promiſeth great Mercy to us: A Mercy that is the Foundation of Mercy to the Generation to come; ſuch a Mercy as is beyond the Parallel of any Mercy which *England* ever had ſince the Goſpel came into it. *Ib. p.* 43.

Sin is the great Make-Bait betwixt God and Man. To turn from Sin is the Key to unlock all the Cheſts of God's Mercies.

Calamy *before the Commons*, December 22. 1642. P. 15.

The

The many grievous Yokes that Chriſt has freed us from, God has delivered us from Civil Yokes, and from Spiritual Yokes; from the late Canons mounted up againſt all good Men, but now turned againſt themſelves: From the *Star-Chamber*, the terrible High-Commiſſion, that Wreck and Torture of Conſcience and Conſcientious Men, which was appointed like the Dogs in the *Capitol*, to ſcare away Thieves; but have at the moſt Part barked at honeſt Men: From the Oath of the late Canons, which is now made the great Canon to ſhoot them down.

Calamy's *Faſt Sermon before the Commons*, Febr. 13. 1641. P. 6.

There is nothing done in the Lower-Houſe of Parliament upon Earth, but what is decreed in the Higher-Houſe of Parliament in Heaven.

Calamy's *Thankſgiving Sermon before the Lords*, June 15. 1643. P. 56.

You ſhall not have a Farthing's Worth of Harm more than God hath from all Eternity decreed. God hath all our Enemies in a Chain. All Men and Devils are but Cyphers without God. The Devil can't go beyond his Teather. *Ib. p.* 57.

All the Blood-thirſty Cavaliers are but as ſo many Shepherds Dogs, ſent out by God to gather his Sheep together. God's People are now as Sheep ſcattered one from another, to the Reproach of Religion and Diſhonour of God. And God has ſent the Enemy as his Dog, to call them together. And till this be fully accompliſhed, theſe Dogs ſhall not be taken off.

Calamy's *Faſt Sermon before the Lords on* Chriſtmas-Day. 1644. P. 18.

This diſcovers the Reaſon, why we have ſo many Cenſures and Miſconceits of our Worthies in Parliament and in our Armies; Men ſhooting the Arrows of harſh

harſh Cenſures out of the Bow of a proud Heart, even againſt theſe Stars.

Thomas Carter's *Faſt Sermon before the Commons*, January 28. 1643. P. 11.

God will put all your Tears into his Bottle, and they ſhall do more againſt the Rebels, than ſo many thouſand Bullets from their Canons.

Will. Carter's *Faſt Sermon before the Commons*, Auguſt 31. 1642. P. 25.

Did the *Iſraelites* powder up the Carkaſſes of the *Leviathans*, and Dragons the *Egyptians*, whilſt they kept Lent in the Wilderneſs?

Caſe's *Thankſgiving Sermon before the Commons*, February 19. 1645.

To humble his People is the Exerciſe of their Graces. Prayer wreſtles, Patience ſuffers, Hope waits, Faith puts forth pure Acts in Hope above Hope. Love is active, Self-denial watcheth over publick Concernments; and Poverty of Spirit ſaith, If he have no Delight in me, here I am, let him do what is good in his Eyes. And holy Reſolution ſays, Tho' he kill me, yet will I truſt in him.

Caſe's *Faſt Sermon before the Commons*, March 25. 1646. *Called*, The Set-backs of Reformation. P. 23.

If we be rewarded for cold Water, which coſt us nothing; what ſhall we be for warm Water from our Brows and Bodies given to a Diſciple in Chriſt's Name?

Caryl's *Faſt Sermon before the Commons*, April 27. 1642. P. 18.

God hath ever in his Eye, all the Records and Chronicles of his good Works. He reads over your Journals every Day, and when he meets with any which have done or ſpoken Right for him, he enquires what Honour,

nour, what Dignity hath been done for this Man? *Ib. P.* 19.

I know right Honourable and Beloved, you have often dined upon Buſineſs. *Ibid. p.* 22.

Love hath broad Shoulders, it can bear much. *Ib. p.* 42.

Seeing then we are in Covenant, we muſt go to Counſel by Faith, and to War by Faith; we muſt pull down by Faith, and build up by Faith; we muſt reform by Faith, and ſettle our Peace by Faith.

Caryl's *Faſt Sermon before the Commons*, October 6. 1643. P. 37.

Joy cannot be ſilent; it is the Ointment in the Saints Right Hand, which bewrayeth itſelf in perfuming the Name of God; in making his Name like an Ointment poured out.

Caryl's *Thankſgiving Sermon before the Commons*, April 23. 1644. P. 4.

The Saints have Right-handed Mercies, Full-handed Mercies, greater Mercies, and better Mercies; both Quantity and Quality commends: They have choice Mercies, and a *Benjamin*'s Meſs. *Ib. p.* 11.

Prayer is a ſelf-Emptying, and a God-exalting Duty. *P.* 16.

Faith may be juſtly ſurnamed Long-Hand; it can reach to Heaven.

Epiſt. Ded. to Caryl's *Faſt Sermon*, May 28. 1645. *before the Two Houſes.*

Scornful Men are the Devil's Bellows, to blow the Coals of Sedition, Strife and Contention, till they ſet the City on Fire.

Daniel Cawdrey's *Faſt Sermon before the Commons*, June 31. 1643. P. 4.

Ply God with Prayers and Tears, and be Importunate, and in a manner Impudent. *Ibid. p.* 25.

Oh!

Oh! my Lords, give your Chaplains as free Leave to weed your Souls and Families, as your Gardiners have to weed your Gardens.

Cheynel's *Fast Sermon before the Lords*, March 26. 1645. P. 65.

I arreſt you this Day at the Suit of the great Jehovah, the glorious Commander of Heaven and Earth, for a Debt of Ten Thouſand Talents; and over and above, of High-Treaſon againſt all the Three Perſons of the Holy Trinity.

Cheynel's *Faſt Sermon before the Commons*, March 25. 1646. P. 4. *Called*, A Plot for the Good of Poſterity.

Wou'd you have your Heirs good Stateſmen? Teach them how to whet their Tools at the Sanctuary, to Oil their Wheels with Prayer, and Steel their Engines with Religion. *Ibid. p.* 26.

Let every Chriſtian endeavour to join his Soul cloſe unto God, and as it were, ſquare it for him.

Edward Corbet's *Faſt Sermon before the Commons*, December 28. 1642. P. 25.

Unveil Chriſt in Point of Diſcipline. You have remov'd the Maſkers and falſe Chriſts out of the Family, which like Thieves and Cavaliers commanded with Inſolence.

John Ellis's *Faſt Sermon before the Commons*, Feb. 22. 1642. P. 58.

In the Schools both Trivial and Academick, throw in Chriſt, as *Eliſha* did Salt into the Waters of *Jericho*, and they will become Fountains of living Water. *Ibid.* 57.

My Lords, one Word is enough to your Honours; you can never have a firm Poſſeſſion, till you hold your Honours in this Title, that God beſtows them, and until you pay a Pepper Corn unto God again.

Dan. Evance's *Faſt Sermon before the Lords*, Jan. 28. 1645. P. 31.

You have honoured God in Topping the Poppies, [the Pride and Inſolence of the ſwelling Clergy.] *Ibid. p.* 42.

How comfortleſs is that Man's Condition, who having no ſafety abroad, dares not return, having no quiet at home through a brawling Wife; both at Bed and at Board reſtleſs!

Geo. Gipp's *Faſt Sermon before the Commons*, November 27. 1644. P. 29.

In this Diſcourſe I preſent you with, I have laboured chiefly to diſcover thoſe Rocks of Self-Shipwrack, which lie hid in the Waves of publick Employments; that in the Steering of the publick Ship, you might not daſh your Souls againſt them, and ſo ſink the Comforts, that out of all your worthy Labours, might eternally redound unto your Souls.

William Good's *Faſt Sermon before the Commons*, March 26. 1645. *Ep. Ded.*

Prayer is the Key that can open the Treaſures of all the Locks of God's Mercies. *Ibid. p.* 25.

Prayer and Faſting are the Kingdom's Plaiſters; but woe to us, if thoſe Plaiſters turn into Poiſon, and make the Sores of the Kingdom the more to Gangrene. *Ibid. p.* 27.

I beſeech you trifle not with God, get your Hearts broken. *Ibid.*

The Church has been like a Breeding Woman: She began firſt to conceive, when God made the Promiſe of the Woman's Seed; ſhe grew bigger and bigger through many other Promiſes, Prophecies, Types and Figures, whereby her Hopes in the Meſſiah were nouriſhed. At the Fulneſs of Time ſhe travailled, and brought forth this long expected Man-Child.

William Gouge's *Faſt Sermon before the Peers*, September 24. 1645. P. 18.

The

The Lord hath his Flail to threſh out their Chaff, his Water and Soap to make them white, his Fire to try and melt them.

Stanley Gower's *Faſt Sermon before the Commons*, July 31. 1644. P. 7. *Called*, Things now a doing.

Many deal too kindly with their Sins; do by them, as you do by Malignants in Priſon; they have their Friends come to them, their Wine, their Feaſts, and what they will.

Greenhil's *Faſt Sermon before the Commons*, April 26. 1643. P. 31.

Oh! wonder, Oh! the Weight of our Saint. Away *Lot*, ſays God, eſcape to *Zoar*; I can't do any thing till thou comeſt thither. But were not their Sins great and many? Be it ſo, I can't do any thing till thou comeſt thither. But were not their Sins full? Yes they were; but I can't do any thing till thou comeſt to *Zoar*. But Lord, art thou not come down to execute Judgment without Mercy? It's truth; yet I can't do any thing till thou comeſt to *Zoar*. My Hands are tied, Fire and Brimſtone will not come down, whilſt *Lot* is in *Sodom*: Thou art the Man that binders all, be gone, haſte to *Zoar*. But *Lot* lingers, and will not make haſte; then I muſt linger too, ſaith God; if he ſtick, my Judgments muſt ſtick; till he be gone, I cannot do any thing. *Ibid. p.* 40.

Moſes would not let God alone: He would not be byaſſed or hired by God himſelf, to looſe the People: He would not compound or comply with God himſelf. *Ibid. p.* 50.

A ſtrong Gale of Prayer would turn this Lock of the Priſon Doors, ſhake off all their Fetters, and fetch them out.

Hen. Hall's *Faſt Sermon before the Commons*, May 29. 1644. *Called*, Heaven raviſhed. *p.* 30.

I well know that Reprehenſion to great Men muſt be wrapped up in Sugar, (as we do Pills,) that it may the more eaſily be ſwallowed; and work before they think of it.

Nath. Hardy's *Faſt Sermon before the Peers*, February 27. 164$\frac{6}{7}$. *Ep. Ded.*

I deny not but the Fringe of Divine Worſhip may be variable; and yet in this, venerable Antiquity is not to be forſaken for novel Fancy. However, the Garment of Truth never waxeth old. *Ib. p.* 11.

Right Honourable, our Mother the Church is now in ſore Travail: You are her Midwives. The Child ſhe brings forth will be either an *Ichabod*, or a *Benoni*. Ib. P. 16.

Oh! that this Day of ſelf-humbling might be to us in the Uſe of it, according to its Nature, a ſelf-ſearching or Soul-purging Day.

Thomas Hill's *Faſt Sermon*, July 27. 1642. P. 17.

Shall the Militant Church be triumphant over the Dragon and his Angels? Then Chriſt's Soldiers have no Reaſon to repent, who have taken Preſs-Money from him.

Tho. Hill's *Faſt Sermon before Both Houſes*, July 23. 1643. P. 8.

Jacob knows not what Diſcouragement means: God ſeems to give him his Anſwer in *Eſau*'s Expedition againſt him, but he will not take it. God was willing to put him off, but he will not take any Put-offs: He ſeems to take his Leave; but *Jacob* by *his Leave* will not part ſo: He ſeems angry, and willing to ſhake him off; but *Jacob* holds his Hold: Nay, he ſeems to cruſh him, to maim him, to begin *Eſau*'s Quarrel againſt him. But he, like him in Story, when he was maimed on one Hand, holds the Stick in the other; and when he was Handleſs, held by his Teeth. So our Champion, frown God, ſmite he, wound he, *Jacob* is at a Point, a Bleſ-

a Bleſſing he came for, a Bleſſing he will have; his Limbs, his Life might go; but there is no going for Chriſt without a Pawn, without a Bleſſing.

Robert Harris's *Faſt Sermon before the Commons*, May 25. 1642. P. 5.

The Lord himſelf ſometimes will ſeem an Adverſary: He will hide himſelf from thee, as faſt as thou runs after him. Now he will chide, now frown, now ſeem to reject and ſcorn thy Services; in a word, quite to ſhake thee off, when yet he deſires thy Company. In this Caſe thou muſt not ſhew thy ſelf a Daſtard, but gather Spirits from the Oppoſition. *Ib. p.* 12.

All within us lies dead, till we act God by Prayer; all the Comfort in the Creature ſleeps, till we extract it with this Limbeck. A good Engineer is not the worſt Soldier; nor a good Prayer the worſt Parliamentman. *Ib. p.* 13.

Gather upon God, and hold him to it as *Jacob* did; preſs him with his Precepts, with his Promiſes, with his Hand, with his Seal, with his Oath, till we do βιάζειν, as ſome *Greek* Fathers boldly ſpeak. That is, if I may ſpeak it reverently enough, put the Lord out of Countenance, put him as you would ſay to the Bluſh, unleſs we be Maſters of our Requeſts. *Ib. p.* 18.

If God fill not every Veſſel, challenge him upon that his Word, *Open thy Mouth wide, and I will fill it. Ibid. p.* 20.

Hold this Paſſant God amongſt you, as *Moſes* did; chain him up with your Prayers and Tears. *Ib. p.* 38.

Truth and Peace make up between them the only Compaſs to ſteer a Chriſtian Courſe by; and there is nothing better reſembles them than a Pair of Compaſſes. Truth is the Foot that keeps the Centre; Peace the other Foot that takes in, and makes the Circle.

Charles Herle's *Faſt Sermon before the Commons*, November 1. 1642. P. 14. *Called*, A Pair of Compaſſes for Church and State.

If

If Truth be a Girdle, Love is the Buckle of that Girdle. If Peace be a Bond, Love is the Knot of this Bond; the very Twiſt and Rivet of this Pair of Compaſſes. The Philoſophers call Love *Pondus Naturæ*, a Weight that ſets all the Wheels in the Clock of our Souls a going. A Weight which makes the Piercer of our Underſtandings enter, and bore through the knottieſt Pieces of Truth. *Ib. p.* 29.

Religion is a Kind of Veniſon: If true, 'tis not ſo ſoon come by. *Ibid. p.* 39.

The Subject of our Diſcourſe at this Time is a Song of three Parts; and every Part, like *Jacob*'s Part of the Sheep, brings forth Twins. Each a double String (as it were) in the Muſick of this Praiſe, finely twiſted of Two Parts into a Kind of Diſcord and Concord, falling into a muſical Cloſe, through a differing yet reconciled Diapaſan. The firſt Couple in this Song of Praiſe are Multitude and Unity, Concourſe and Concord. *Oh! come*, there's Multitude and Concourſe. *Let us*, there's Unity and Concord. The ſecond twiſted Pair are Tongue and Heart; *Let us ſing.*

Ch. Herle's *Thankſgiving Sermon before the Lords*, June 5. 1643. P. 4, 5. *Called*, David's Song of three Parts.

The Mother does not deſire with more Earneſtneſs to be rid of her Milk, that fills her Breaſts, nor gives it forth with more Delight to her Babe, than God his Mercy.

Hodges's *Faſt Sermon before the Commons*, September 28. 1642. P. 27. *Called*, A Glimpſe of God's Glory.

With *Jonathan* I rather give you a Taſte than a Meal of this Soul-quickening, Mind-enlightening Honey in the Text. *Ib. p.* 34.

The Height of my Ambition is, that by this Inkwork, the Spirit of the Living God would write the Name

Name of the Lord and his Chriſt upon this Parliament.

George Hughes's *Faſt Sermon*, May 26. 1647. Ep. Ded. *Called*, The Two Joy Trumpets.

My Text is a Harp tuned by the Finger of God himſelf to drive away this evil Spirit of Temporizing in a Time of Temple-Building.

Jenkyns's *Faſt Sermon before the Peers*, February 25. 1645. Ep. Ded. *Called*, Reformations *Remora*.

Oh! let it be the Work of *England*'s Nobles to continue the Preſence of *England*'s God. *Ib. p.* 11.

The Law is pure Vinegar, the Goſpel is ſuppleing Oil. The Law, like a Hammer, may break the Heart; but 'tis the Goſpel like Fire, that ſoftens it, melts it, and brings it to Repentance.

Richard Kentyſh's *Faſt Sermon before the Commons*, November 24. 1647. P. 24.

Never had *England* better Preaching than ſince this Honourable Parliament: Never had a Parliament ſo many powerful Soul-ſearching Sermons preached to them, as this Parliament has had. *Ib. p.* 27.

The Parliament, by their many Petitions and Addreſſes, have promoted Peace; yet ſo, as to deſire no Peace, but ſuch a one as whoſoever treats of it admits of God to be of the *Quorum* in it.

John Ley's *Faſt Sermon before the Commons*, April 26. 1643. P. 23.

Thus ſweetly and nearly ſtand the two Teſtaments joined together, and thus divinely would they kiſs each other, but that the wretched *Apocrypha* does thruſt in between, like the two Cherubims betwixt the Temple Oracle. They would touch each other, the End of the Law with the Beginning of the Goſpel, did not this Patchery of human Inventions divorce them aſunder.

Lightfoot's *Faſt Sermon before the Commons*, March 9. 1643. *called*, Elias Redivivus. *P.* 5.

Re-

Reconciliation and Reformation are the two Twins for which the *Tamar* of our *England* is in Travail, and in Pain to be delivered, if there be but Strength to bring forth. *Ibid. p.* 7.

It is our Hope and Prayer, that once you may have Liberty and Leisure, from the great Rent in the whole Piece of the State, to look upon the Rippings in the Seams of the Church. *Ibid. p.* 28.

I wish People would be patient, and think lower Thoughts of their own Wisdom, and higher of Christ's and yours, as an Ordinance of God for their good; and in all their Travail travail with you, and cry out for a Man Midwife from Heaven for you, when you are like to miscarry.

Nich. Lockyer's *Fast Sermon before the Commons*, October 28. 1646. *Epist. Ded.*

Christ is the Hind of the Morning, hunted from Sun-rise to Sun-set; but having Hind's Feet, he cannot be taken. *Ibid. p.* 10.

When many are about Business, often no body is; one jostles so against another, till he is in Danger to jostle against Christ, and the very Principles of sober Men. *Ibid. p.* 14.

I know the Hearts of some of you have sadly expected, when God should come and erect his Justice-Seat amongst us, and give the Sword a Commission against us. Now you are met for this very thing, to provide for our Welfare; for the Lord's Sake, take care to keep him with us; if he goes, all goes; we can never light this Candle, if this Sun be set; we shall never fill our Buckets, if this Fountain be shut up.

Stephen Marshal's *Fast Sermon before the Commons*, November 17. 1640. *P.* 19.

As all Things were made for God's Praise; so the Creature Man was in an especial manner made a fit Bailiff, or Gatherer in of God's Quit-Rent of Praises

from

from all the rest of the Creatures, to pay it to himself.

Marshal's *Thanksgiving Sermon*, Sept. 7. 1641. *before the Commons*. P. 26.

Keep in with God, and ye shall be safe enough None shall arrest you, till God's Hand be to the Warrant. *Ibid.* p. 14.

I could easily set before you a great Catalogue of Mercies. You have received many peculiar to your own Persons, to your Souls and Bodies, your Estates and Families; privative Mercies, positive Mercies. You eat Mercies, drink Mercies, wear Mercy's Cloaths, are compassed about and covered with Mercies, as much as ever the Earth was in *Noah*'s Flood. *Ibid. p.* 38.

God's Wrath is like a great Bell, long a ringing.

Marshal *before the Commons*, December 22. 1641. P. 10.

You are now called to have your Hearts rent. I have that to say, which might rend the very Caul of your Hearts. *Ibid. p.* 19.

If any other Talent be a Penny, Prayer is a Pound; Prayer is the Talent of Talents.

Marshal's *Fast Sermon before the Commons*, Feb. 23. 1641. *called*, Meroz ourselves. P. 40.

Remember, when I exhort you to pray, I mean it must be Prayer indeed: Many can read Prayers, sing Prayers, who yet cannot pray. *Ibid. p.* 47.

I have seen a Hen go clocking and scraping in the midst of her Chickens; then comes the Kite and snatches away first one, then another, then a third, till all are gone. The Hen bustles and flutters a little when any are snatched away, but returns instantly to her scraping and picking, as if she had lost nothing. Even so do we, presently forgetting our great Losses.

Stephen Marshal's *Sermon at the Funeral of Mr.* Pym, *before the Two Houses*. 1643. P. 18.

Let us give God no Reſt, Night nor Day, till he eſtabliſhes our *Jeruſalem* in Peace.

Marſhal's *Faſt Sermon before the Commons*, April 30. 1644. P. 50. *called*, The ſtrong Helper.

What I ſhall at preſent commend unto you, is, to be often with God in the Mount: Follow him with your Prayers and Supplications: Give him no Reſt, till he has carried on this great and honourable Aſſembly to do this Work, that they may raiſe the Foundations to many Generations.

Marſhal's *Thankſgiving Sermon before the Two Houſes*, June 19. 1645. *for the Victory at* Naſeby. P. 21.

God hath ſteeped *England* in the Oil of Mercies, and we are not melted one whit; he has ground us under terrible Judgments, and we are as hard as ever Rock was.

Marſhal's *Faſt Sermon before the Commons*, July 28. 1648. P. 24.

I ſhall pray, that our dread Sovereign may live to ſee, and ſay of God's Houſe, as that Emperor did of *Rome*, *Invenit Lateritiam, & reliquit Marmoream*, He found it thatched and overtopped with *Lauds*, *Wrenns*, and *Coſens*, and he will leave it adorned and paved with *Whitacres*, *Preſton's*, *Sibbes's*, *cum multis aliis*.

Will. Mew's *Faſt Sermon*, November 29. 1643. *Epiſt. Ded.*

'Tis God's uſual Courſe, when he means his Rods ſhall ſmart to the Quick, to brine them in Shame. *Ibid.* p. 5.

You have the Prayers and Tears of all the Saints poſting inceſſantly to Heaven upon the ſame Embaſſage; and can you then fail of Deliverance? You are a Parliament of Prayers and Tears, if ever any was.

Matth. Newcomen's *Faſt Sermon before the Commons*, Nov. 5. 1642. P. 40, 43.

The

The Church has for almoſt three Years, ever ſince the Beginning of the Parliament, the Church of God has been in Travail, crying, and in Pain to be delivered; and all this while the great and Red Dragon ſtands before the Woman to devour the Child, as ſoon ſoon as it is born.

Newcomen *before the Two Houſes*, July 7. 1643. *p.* 26.

called, Jeruſalem's Watchmen the Lord's Remembrancers.

I wiſh ſome of my Brethren's Time were ſpent rather in conveying pure Scripture to Poſterity, than ſcratching others with their ſharpen'd Pens, and making *Cockpits* of *Pulpits*.

Hugh Peters's *Thankſgiving Sermon before the Two Houſes*, April 2. 1645. P. 2.

There are ſome that be Crafts-maſters in ſinning, who can ſpin Threads of all ſorts: You have your Court Sins, City, Country, Univerſity Sins: Men take their Degree in Sin-Crafts. *Ibid. p.* 11.

You Saints, you Faithful ones, you that have and feel Mercies, that wear Mercies Cloaths, lie in Mercies Bed, live in Mercies Air, enjoy Mercies Ordinances, I dare be bold to ſay, you have heard more of Chriſt within theſe four Years, than you have done for forty before. *Ibid. p.* 15.

Love carries Reſtraint with it, leſſens Difficulties, anſwers hard Queſtions, removes Impediments, overpowers Fears, Cares, Doubts, Dangers, makes waſte way of all; nay, it waits and ſerves in Heats and Colds, as *Jacob* did for *Rachel*. *Ibid. p.* 27.

For the Prevention of that Inudation of Miſeries, that, it may be, the Heavens are big with, ready to be delivered, if your Failings prove the Midwives. Kings and Prieſts are in the Text, and Rulers in the Chapter; but Kings here are none, and I hope no Prieſts; therefore I ſhall meddle with neither Crowns nor Mitres. Here are a Ring of Auditors, but you are the Diamonds.

Let me mind you what Jewels are a Gloss to your Coronets.

Will. Pride's *Fast Sermon before the Lords*, Nov. 25. 1646. P. 30.

Oh! what a Stoop is this in the Almighty, that he should be willing to be set out, as having Hands and Feet, that so Men may *sip* a little of him.

Andrew Perne's *Fast Sermon before the Commons*, May 31. 1643. P. 8.

Shall we, like tame Fools, suffer every one to wipe out Notes of God, *Ibid.* p. 28.

Faith most highly honours God, and God most highly honours Faith. Faith clasps fast hold of Jesus Christ, as its peculiar Object; and comes into the Presence of God with Christ crucified in its Arms; urges his Person and Passion as Sin's Propitiation.

Francis Roberts's *Fast Sermon before the Peers*, December 9. 1646. P. 16.

No wonder that a broken Heart is a Christ-loving Heart. How then can a broken Heart chuse but be enamoured to Christ? As the soaking *April* Showers make the Fields send forth a sweet Smell, and as the bruising of Camomile makes it more fragrantly odoriferous; so Christ softning and bruising the Heart, makes the Heart expect a sweet Fragrancy and Love to him. *Ib.* p. 27.

The Wonders which the Prayers of God's People have wrought, no Time is sufficient to tell. Prayer hales to fetch in all things they need: Prayer is the Key of Heaven, the Conqueror of God himself, the Scourge of Satan, the Outgate from all Distresses.

Marshal's *Fast Sermon before the Lords*, October 28. 1646. *called*, A Sword out of the Babes Mouths, to execute Vengeance upon the Enemy and the Avenger. P. 24.

Whenever the Children are come to the Birth, and there is no Strength to bring forth, all the World can't fur-

furnish you with such another Midwife as Prayer.
Edward Reynolds's *Fast Sermon before the Commons*, July 27. 1642. *P.* 36.

Satan, Prelates, Papists, Malignants, shall be Under-workmen, and Kitchen Servants to him, who hath his Fire in *Zion*, and his Furnace in *Jerusalem*, to purify and refine the Vessels of Mercy for the Lord's House.
Rutherford *before the Commons*, January 31. 1643. *P.* 9.

We believe that this differenceth *Jehovah* from all other Gods; and therefore there is not an Arrow steeped in Hell, and shot against the Church, but it comes out of God's Bow.
Rutherford's *Fast Sermon before the Commons*, Jan. 31. 1643. *P.* 52.

The Rise of the Gospel Sun, is like the prodigious Appearance of a new Comet, to the Woman that sitteth in many Waters; that Mother *Rome* planted as a Vine in Blood: The Lioness Whores Whelps, Papists and Prelates in *Ireland* and *England*, have learnt to catch the Prey; and this Comet prophesieth Woe to the Pope, King of the Bottomless Pit, and his bloody Lady *Babel*. *Ibid. Pref.*

We are all for Time: We are for a Time-Court, a Time-Glory, a Time-Prince, a Time-Friend, a Time-Husband, a Time-Brother, a Time-Heaven and Happiness, a Time-Deliverance in Trouble, Time-Riches, Time-Joy, and Time-Pleasure, Time-Triumphing, a Time-Life, *&c.* But we may find in the King of Ages, the same good Things of another Nature, as we find in God. Eternal-Court, Eternal-Glory, an Eternal-King, an Eternal-Friend, an Eternal-Husband, an Eternal-Brother, an Eternal-Happiness, Eternal-Riches, Eternal Victory; in sum, Life Eternal. *Ibid. p.* 53.

Put the Church of Christ in a Cup and drink her, but you will be sick when she is in your Belly; you had better drink many Quarts of Lead or Brass melted,

and

and coming hot out of a Furnace. Drink who will, and they shall be sick and drunken, and vomit, fall and die in their Vomit, and never rise again. *Pharaoh* drank this Cup, but he was killed with it, and made Fishes Meat. *Ibid. p.* 555.

Break up your Fallow Grounds, and sow not among Thorns; there must not be a little raising, but a breaking; not a mere breaking, but a breaking up; and when that is done, there must be a sowing too, but every sowing must not serve the Turn, it must be such a sowing as may come to something. The Field which I am at this time to work upon, and go over, you see is large; there is much more Ground in it than I can conveniently break up and sow; I shall though by God's Assistance, *who is the only breaker of Hearts*, set upon the whole Work; and he in tender Mercy so accompany, and water, and prosper his Truths at this Day, that all our *Fallow Ground* may be broken up, and then so graciously sown in Righteousness, that we and all the Land may shortly reap in Mercy.

Obadiah Sedgewick's *Fast Sermon before the Commons*, May 25. 1642. P. 4.

Sirs, you must break up this Ground, or it will break up our Land; there is not such a God-provoking Sin, a God-removing Sin, a Church-dissolving Sin, a Kingdom-breaking Sin, as Idolatry; down with it, down with it even to the Ground. Superstition is but a Bawd to gross Idolatry. *Ibid. p.* 25.

Break them up, if ever you will acquit your own Souls, and the Trust reposed in you; if ever you design to gain Ground in your publick Intention for good, for the Lord's Sake break up these Fallow Grounds. But in the next place, go deep with your Plow, the deeper the better; take care of Shadow-Work and Surface-Work. *Ibid. p.* 27.

Lastly, be as earnest and active as you possibly can, to send Labourers into the Field; I mean, to plant all the Land with a *Heart-breaking* Ministry. *Ibid. p.* 28.

Go

Go on thus in your Breaking-work. And so I pass from the Plow to the Seed; from the Plowing of Fallow Grounds to the sowing of them being broken. *Ibid. p.* 29.

The Soul of Man may be compared to a Clock; and the Faculties of that Soul to Wheels, and the Mercies of God to Plummets, which should make every Wheel move with Thankfulness.

Ob. Sedgewick's *Thanksgiving Sermon before the Commons*, June 15. 1643. P. 26.

Salvation belongs unto the Lord; Salvation belongs unto him; Salvation in the Abstract belongs unto God; this grasps up all the Powers of Salvation, all the Degrees of Salvation, all the Causes of Salvation, all the Methods of Salvation, and all the Seasons of Salvation; all the Extents, Continuances and Progresses of Salvation: Whatever you can say of a Salvation; whatever you can imagine to make up a Salvation, all of it belongs unto God.

Ob. Sedgewick's *Thanksgiving Sermon*, April 9. 1644. *before the Commons.* P. 10.

God hath been the Salvation of the Parliament, and in the Parliament, and for the Parliament: Salvation at *Edgehill*, Salvation at *Reading* and *Causam*, Salvation at *Gloucester*, Salvation at *Newberry*, Salvation in *Cheshire*, Salvation in *Pembrokeshire*, Salvation in the *North*, Salvation from several Treacheries, and Salvation from open Hostilities. *Ib. p.* 21.

You are met here this Day, Right Honourable and Beloved, to do Angels Work. *Ib. p.* 20.

Oh, Sirs! an humbling Army, a praying Army, a God-trusting Army; that is the Army that is able, in some Sense, to overcome God; that is the Army the most likely to overcome Men. *Ib. p.* 23.

Answer all Objections by Knees of Prayer, and Eyes of Faith. *Ib. p.* 28.

Give me that Four which is a Servant to Faith, a Gale to Prayer, a Spur to Repentance, and an Edge to Prudence.

Ob. Sedgwick's *Faſt Sermon before the Commons*, October 22. 1644. P. 17. *Called*, An Ark againſt a Deluge.

Sometimes God is ſaid to ſleep, and then his People awaken him; ſometimes to be ſlow or delay, and then we muſt quicken him; ſometimes he ſeems to loſe his Mercies, and then his People muſt find it for him. And here he ſeems to reſt till he be diſquieted by our Prayers.

Will Sedgwick's *Faſt Sermon before the Commons*, 1642. P. 2.

Are there not gone forth Armies of Prayers, ſteeled with Faith and bold Importunity? Are there not Thouſands that are reſolved neither to reſt themſelves, nor give God any Reſt, till Chriſt is upon his Throne, and his Enemies under his Feet? *Ib. p.* 16.

What muſt we do to make God reſtleſs? Prayer works upon him, as an Engine ordained by himſelf to overcome himſelf; as a Cord to bind himſelf. Prayer will over-rule God to any Thing, that is for our Good; it will bow down his Ear, pull his Hand out of his Boſom. We have had Experience of the Power of it: It has ſtrangely produced Means, qualified and fitted Means, wonderfully protected Means, united Means, proſpered Means. *Ib. p.* 19, 20.

Faith hath a ſtrange Faculty to knock at God's Door, yea at his Breaſt; go into his Preſence, plead and reaſon with him; require an Account of his Promiſe, Power and Faithfulneſs; yea, to dive into his Bowels, and ſearch into them. Faith will have a Finger of Direction, and then doubts not of a Hand of Protection. *Ib. p.* 23.

Let us breake into God's Retirings, thruſt our Petitions into his Ears: Challenge Mercy from him; urge his Promiſes. For God has warranted and allowed Bold-

Boldneſs in Prayer. *Epheſ.* 3. 12. *Heb.* 4. 16. And none fare better than ſuch Beggars: God admits his People to a ſtrange Sort of Boldneſs, to an Impudency. *Luke* 11. 8. *Ibid. p.* 28.

Faſting and Tears are like two Twins that cannot be ſeparated; like a Pair of mournful Doves, that always accompany together.

Spurſtow's *Faſt Sermon before both Houſes*, July 21. 1643. P. 3.

The freſh Remembrance of Sin is like a Pea in an Iſſue, that keeps it open, and makes it run. *Ibid.* p. 30.

The Graces of God's People are like the Honey in the Comb; they had need to be wrung out by the heavy Hand of an Enemy ſometimes. Eaſe and Idleneſs emaſculate the Vigor of Grace; whereas the Sight of an Enemy provokes, and ſtirs up the Strength thereof.

Strickland's *Faſt Sermon before the Commons*, Dec. 27, 1643. P. 7.

Honoured Patriots, I will hold you no longer in the Preface, but humbly intreat you to hoiſt up the Sails of pious Reſolutions; or if up already, don't narrow them, much leſs take them quite down. For all the Prayers in the World worth the having are yours, and make up a full Gale to carry you on amain; You ſhall ride over all the Waves and Billows of Contradictions and Oppoſitions whatſoever. Conſider, the godly Man-Child of Reformation is come nigh unto the Birth: It will be your Comfort and Honour unto Eternity, upon pious Principles to midwife it into a ſafe Delivery.

Dr. Stanton's *Faſt Sermon before the Commons*, Apr. 24. 1644.

God puts Believers into Chriſt, as into the Clifts of a Rock. Our Rock is a Rock of Ages; all the Rocks of Enemies are ſandy, gravelly Rocks, ſoon waſhed away. This Rock is ſolid, and laſts to Eternity. This

Rock is a Foundation Rock to Eternity, a Sheltering Rock to Eternity, a Watering Rock, a Feeding Rock to Eternity. *Ibid. p.* 15.

He is a watering Rock and feeding Rock to the Soul. Only ſpeak to the Rock by Prayer, and ſmite the Rock by Faith, and the Living Waters of Conſolation will flow abundantly upon the Soul; yea, ſuck this Rock, lay thy Mouth cloſe unto it, thou ſhalt ſuck Honey out of it, even the ſweeteſt Graces and Conſolations thy Soul can wiſh for. *Ibid. p.* 21.

My hearty Prayer is, that when you fight in the Field, the Holy Ghoſt may be as a two-edged Sword going from the Mouth of the Lord Jeſus into the Enemies Hearts.

Epiſt. Ded. to Peter Sterry's *Faſt Sermon*, November 26. 1645.

Long did our Lord Jeſus pipe to us with the ſweet Sounds of Peace, Plenty, and Pleaſures; but we danced not to the Muſick of his Love. Now he hath long wept to us, he comes forth clothed in pale Garments, riding upon the pale Horſe of Death in the midſt of us.

Peter Sterry's *Faſt Sermon before the Peers*, March 29. 1648. P. 11.

As this Sermon (ſuch as it is) came to the Birth by your Authority, ſo your Command now is the Midwifry to bring it forth.

Epiſt. Ded. to Chr. Teaſdale's *Faſt Sermon before the Commons*, Auguſt 28. 1644. *called*, Jeruſalem, *or* A Viſion of Peace.

Now that the great *Argos*, *i.e.* the Ship Royal of Church and Commonwealth, is in Danger to daſh upon the Rocks, and be ſwallowed by Quickſands, by an *Euroclydon*, the Malignity of croſs and contrary Winds; unleſs thoſe worthy Pilots that ſit at Stern, by ſome propitious Gale from Heaven, be able to guide and conduct her to the

the fair Haven of Peace. Should we not all lend a helping Hand, should we not all have an Oar in this Boat, when we have all Adventures in it? *Ib. p.* 15.

Every Cock-Boat can sail in a River, every Skull can live in a Calm; God hath embarqued you, worthy Pilots, in the Ship called, *The Victory*; this is the Victory that overcometh, even your Faith; and you have by you the Anchor of Hope, the Sheet-Anchor that will hold, when all other Tackling fails. And therefore you may ride on, though the great Billow rolls toward you, even in the deep Water Floods your Spirits need not fail; but you may lift up the Creft, and bear up your Heads, you carry not *Cæsar*, but Christ. *Ibid. p.* 29.

Caft Antichrift out of his Saddle, whereby he fat too faft amongft us; that Chriftians may better get up into his Stirrup, to ride about conquering his Enemies.

Dr. Temple's *Faft Sermon before the Commons*, October 26. 1642. P. 35.

Steal away Chrift, and the Gofpel, and Religion from us, we are loft, and all Bleffings loft. *Ibid.* P. 40.

Is there any Reafon or Religion your Moderation fhould be fhewn to other Feftivities, not only becaufe of their Abufe, Superftition, and other Evils, but of their Increafe? I would commend the Zealots of this Devotion to the Cafe of *Rome* Heathen. I haften to make mention of that (which I know every one obferves,) that the Providence of Heaven is become here Moderator, appointing the higheft Feftivity of all the Year to meet with our Monthly Faft, and be fubdued by it.

Tho. Thorowgood's *Faft Sermon upon* Chriftmas-Day, 1644. P. 18.

Fiddling Jigs are now out of Tune; when God hath turned our Harp into Mourning, and our Organ into the Voice of them that weep. You may overhear *David's* Enemies whifpering, that an evil Difeafe fo clave

to him, that now he was down, for certain he would never rise more: But then God was both Physician and Nurse to him, making his Bed for him, when they accounted him Bed-rid. Thus they set the Clock much too forward, but it hastned never the more holy *David's* Sun-Set.

Anthony Tuckney's *Fast Sermon before the Commons*, August 30. 1643. P. 8. *Called*, The Balm of *Gilead* for the Wounds of *England*.

God deals with us in a more thorough way, chusing rather to pinch us, then to press Corruption out of us; declares his Faithfulness to us, that he meaneth rather to heal than to skin the Sore. *Ibid. p.* 16.

Oh! Let every one of us break our Alabaster Box before the Lord this Day, our Hearts I mean, that the precious Ointment of his Graces may flow forth. *Ib.* P. 18.

We may suppose Patience in the Soul, to be like the Town-Clerk of *Ephesus*, *Acts* 19. 35. who, when the City was in Confusion, appeased the Multitude.

Tho. Valentine's *Fast Sermon before the Commons*, December 28. 1642. P. 10.

Christ in his Answer to the Love-sick Soul, will say, I will be better to thee than Friends, Children, Pleasures; I will stay thee with Flaggons of Wine, and comfort thee with Apples; I will refresh thee with the best Dainties that Heaven can afford. *Ibid. p.* 49.

The Church of *England* is now great, and we hope e're long, will be delivered of the goodliest and fairest Child that ever she brought forth, and we had need to be put in a Posture of Patience to wait God's Leisure, till he gives Strength to bring forth the Child of Reformation, which lies struggling in the Womb. *Ibid.* P. 50.

He that through all the Pangs of the new Birth, &c. hath shot the main Gulph, and hath landed in Christ, shall with more facility lay aside his lesser Interests for him.

Rich-

Richard Vines's *Fast Sermon before the Commons*, November 30. 1642. P. 10.

He can only lay himself out for God, that can lay himself up in him. *Ib. p.* 14.

And for God's Promises to his People, they will eat their Way through all the *Alps* of Opposition. God will be the Midwife of them, to deliver them of their Womb. *Ib. p.* 18.

The Lukewarm are more offensive to Christ's Stomach. Nor are they much better, who have had some rare Sermons, most what about Orders and Ceremonies, and such like Extrinsicals, which have proved as a Thrum left in the Loom, to which our Crafts-Masters might more easily tie their new Piece. And if in no other, yet in this Respect deserve Castigation. *Ibid. p.* 20, 21.

If our Churches be made Golden Candlesticks, let not Candle-Rushes be set up in them. *Ib. p.* 25.

Let Seedsmen be sent forth into all our Fields, that the People may be taken by the Conscience. *Ib. p.* 34.

A Man of no filial Disposition, may be God's Tool. *Ib. p.* 36.

This Sermon was preached upon one of the Days of our solemn Approach. It was no Season to present you with Fancies dressed up in Cobweb-Lawn, or their Notions clothed with thin Air.

Vines's *Fast Sermon before the Commons*, Jan. 28. 1645. Epist. Ded.

The second of the Three Parts of the Text that is drawn from the golden Tackle, that couples the Two Extremes of the Proposition, hath in it the Marrow of the Text.

Nath. Ward's *Fast Sermon before the Commons*, March 26. 1645. *P.* 5.

The Disorder we complain of, was first begotten between the Ambition of great Men, and Unfaithfulness of Counsellors of State, brought forth by the Unrighte-

ous-

ousness and Baseness of the Judges, nursed up and got Strength by the Pride and Flattery of the Prelacy, and Prelatical Clergy; and by the Unworthiness of many of the Nobility complying and subserving. *Ibid. p.* 39.

Lord, if we perish, we will perish in believing: We will cast our selves into thy Arms; we will roll our selves upon thy Mercies.

Jer. Whitaker's *Fast Sermon before the Commons*, Jan. 25. 1642. P. 48.

All the Creatures in the World are God's Domestick Servants: He keeps them, he finds them, he feeds them, he cloaths them. Oh! what a Housekeeper here is! How many Tables doth he spread every Day? How many Beds doth he make every Night? How many Servants does he keep continually?

Dr. Whincopp's *Fast Sermon before the Commons*, Jan. 29. 1644. P. 14.

The Text, that I may directly fall upon it, is, *Christ's Warning Piece*; and this let off for Two Purposes.

Pra. Woodcock's *Fast Sermon before the Commons*, Oct. 30. 1644. P. 5. *Called*, Christ's Warning Piece.

Oh! be perswaded to keep your Garments, your mourning Garments, your Prayer Garments, your Church Garments, your State Garments, your fighting Garments, your Treating Garments. *Ibid.* p. 31.

APPEN-

APPENDIX.

DR. *Calamy*, in the Second Part of his Abridgement of *Baxter*'s Life, having given us the Names of all, and the Characters of moſt of thoſe, who were ejected by the *Bartholomew*-Act (as 'tis commonly call'd) in 1662, and telling us at the ſame Time, [a] "That to let the Memory of theſe Men die, "would have been injurious to Poſterity, by depriving "them of what might contribute to promote their Steadineſs to their Principles under Hardſhips and Severities. And that ſome angry Perſons have taken "no ſmall Pleaſure in beſpattering theſe worthy Men, "whoſe Names deſerve embalming. And that none "has more ſignalized his Rancour and Bitterneſs in Ill-"natur'd Reflections, than Mr. *Anthony Wood*, the *Oxford* "Hiſtoriographer; who has been taken to Task for other "Failures, while no one has been ſo charitable to wipe "off the foul Aſperſions he has caſt upon the Diſſenters; "who, to ſay the leaſt, deſerved better Treatment." [b] I have taken from him the ſhort Characters of Thirty of this *Century of Preachers*; all, I think, that he has characterized, who ſurvived the Reſtoration. Which the Reader is deſired to compare with the oppoſite Paſſages, as well as thoſe cited before in this Collection; From whence, I preſume, he may pretty well judge

---

[a] Preſ. to the ſecond Vol. of Dr. *Calamy*'s Abridgment.

[b] *Ibid. p.* 8.

how

how far these Characters are true; or what Credit is to be given to a great Number of others in that Collection. And tho' I should be unwilling to enter into a Dispute with Dr. *Calamy* in any Case, where I was convinced the Truth would not suffer by a total Silence; yet I hope he will excuse me, if I differ from him in my Opinion of the Persons here characterized; when I am willing to come into that just Tribute of Praise which is due to him, for the Service he has lately done in Defense of the common Cause of Christianity: Having as a President for so doing, a very Worthy and Learned Person, who has justly merited the greatest Applause from the Learned World upon all Accounts. And can't but think that Dr. *Calamy* will be so far from taking it amiss, that he will give me Thanks for endeavouring to convince him and the World, That the Characters he has given of some of his *Bartholomew* Martyrs are far from being just, by confronting them with proper Evidence against them, from their own Writings: And am willing to hope, that if his Abridgment comes to another Impression, he will rectify those Characters, in which he is convinced of any Mistakes: And not over-do the Matter by dignifying and distinguishing these Men by the Title of the greatest of Saints; some of which (I am apt to believe) the World will esteem no better than gross Hypocrites, and the most notorious of Sinners.

Simeon Ash. "Good old *Simeon Ash* went seasonably "to Heaven, at the very Time when he was cast out "of the Church. He was buried the very Eve of *Bar-*"*tholomew* Day. He was a Christian of the [d] *Primitive*

---

[c] Dr. *Wallis*'s Second Vindication of Christ's Divinity, &c. p. 52.

[d] I confess, for my part, I can't expect a compleat Deliverance from these Oppressions, but by the Extirpation of that Frame [*viz.* Episcopacy.]

Ashe *before the Commons*, March 30. 1642. P. 61.

Blind Seers, dumb Dogs, idle Drones, schismatical Heretieks, scandalous Men. *Ibid.*

"Sim-

" *Simplicity*, and a Non-Conformist of the old Stamp. " He was eminent for a holy Life, a chearful Mind, " and fluent Elegancy in Prayer. *Dr. Calamy's Abridgment, &c.* Vol. 2. P. 1, 2. 2d Edit.

Matthew Barker " was one of considerable Learning, great [t] Piety, and universal Candor and Moderation; no lover of Controversies, but a hearty " promoter of Godliness. *Abridgment*, Vol. 2. P. 45.

William Bridges. " One to whom he was very well " acquainted, gives this Account of him; That he " was no [f] mean Scholar, had a Library well furnished " with Fathers, Schoolmen, &c. That he was a very " hard Student, and many Souls heartily blessed God " for his Labours. *Abridgment*, Vol. 2. P. 479.

Thomas Brooks. " Was a very [t] affecting Preacher, " and useful to many; and though he used many " home-

---

[e] In the Execution of Justice, fear not the Power or Greatness of any. Take heed what you do, for you judge not for Man, but for the Lord, who is with you in the Judgment. Doth innocent Blood cry, and will you not hear what it speaks, what it demands, whom it accuseth? Blood cannot be buried in a Grave of Oblivion; for the Earth will disclose its Blood, and no longer cover its Slain.

Matth. Barker's *Fast Sermon before the Commons*, October 25. 1648. *P.* 37.

[f] Christ loves that his People shou'd sit up for him, should watch and wait for him.

Bridges's *Fast Sermon before the Commons*, May 17. 1648. *P.* 9.

God did not number *Job* in his Wallops, but when he was cold; as we don't measure Milk when it wallops and seeths, but when it is cold.

Bridges *First and last in Suffering*, &c. *p.* 47.

[The Cathedrals are a Nest and Cage of unclean Birds, a Harbour of dumb Dogs, a Crew of Ale-strolling Singing-Men, offering daily near the Holy Table the blind Whelps of an ignorant Devotion.] Prelatical Hog-stye. *Bridges.*

L'Estrange's *Dissenters Sayings*, Part I. p. 13.

[t] Oh, Right Honourable, take glorious Resolutions to your selves. Though your Fathers may stand before you, and your Brethren and Friends press about you; tho' your Mother shou'd

" homely Phraſes, yet he did more good to Souls, than " many of the exacteſt Compoſers. And let the Wits " of the Age paſs what Cenſures they pleaſe, he that " winneth Souls is wiſe. *Abridgment*, Vol. 2. P. 27.

Anthony Burgeſs " of *Sutton Coldfield*, continued the " painful and conſcientious Exerciſe of his Miniſtry, till " plundering and other Terrors of the Soldiers made him " take Sanctuary at *Coventry*. He was generally re- " ſpected among the Aſſembly of Divines, was a Man of " eminent Learning and [h] Piety. *Abridg.* vol. 2. p. 739.

Cornelius Burgeſs, D. D. " was Member of the Aſſem- " bly of Divines, a frequent Preacher before the long " Parliament; and yet he argued againſt taking the " Covenant, and refuſed to take it, till he was ſuſpended. " [i] He laid out all he had in Biſhops Lands, which " upon the King's Reſtoration was entirely loſt. He " return'd afterwards, and lived privately at *Watford*, " and was reduced to great Streights. *Abridg.* Vol. 2. P. 586.

---

hang on you, I mean the neareſt Relations, throw down the one, and break through the other, and trample upon the third, that your Souls may cleave to the Ways of God, to the Ways of Juſtice and Righteouſneſs. You know the Rule is, *Fiat Juſtitia, & ruat Mundus.*

Brooks *before the Commons*, December 26. 1648. P. 15.

[h] Make no Friendſhip with angry Men, much leſs with bloody Men; rather dye by them.

Anthony Burgeſs *before the Commons*, November 5. 1644. p. 12.

[i] Dr. *Corn. Burgeſs* came to the ſame Concluſion with Dr. *Hacket*, That it was utterly unlawful to convert the Endowments [of Biſhops, Deans, and Chapters] to the Uſe of any private Perſon; tho' by the way, he afterwards laid out many Thouſand Pounds in the Purchaſe of thoſe very Cathedral Lands.

See Dr. Walker's *Attempt*, p. 9.

Dr. Cornelius Burgeſs, who was called Colonel for riding about to encourage the Work with his Caſe of Piſtols, was ſo officious as to aſſiſt plundering at the *Globe* Tavern in *Holborn*; and there was not a Deſign but this Man had a Hand in its Attempt. p. 49.

Heylin's *Hiſt of Presbyt.* B. XIII. p. 431.

Ri-

Richard Byfield " was a Man of great Piety and " Zeal; he was eminent for the exemplary Holineſs of " his Converſation. *Abridg.* Vol. 2. P. 669.

Edmond Calamy " had a conſiderable hand in [k] cauſing " Things to return to their proper Channel; he preached " before the Parliament, the Day before they voted the " King home, and was one of thoſe Divines ſent over " unto him into *Holland*. *Abridg.* Vol. 2. P. 5.

Thomas Caſe, " when his publick Miniſtry was at an " End, he ceaſed not in private, to be doing all the " good he could: He was one of a quick and warm " Spirit, an open and plain hearted Man, a [l] hearty " Lo-

---

[k] Is it not a ſad thing to ſee the Head rent from its Members, and that that Head which ſhould be the Preſerver of the Body, is by ill Counſel made a Deſtroyer of his Body? Calamy's *Faſt Sermon upon* Chriſtmas-day, 1644. *P.* 12.

Such as are falſe-hearted, and have made their Peace at *Oxford*, build their Houſes upon the Blood of Three Kingdoms. Theſe are the *Judas*'s of *England*, and 'twere juſt with God to give them their Portion with *Judas*. *Ibid. p.* 18.

Mr. *Calamy*, *Baxter*, &c. made this Loyal Speech to General *Monk*: " Sir, I hear a Report, that you have ſome Thoughts of " calling back the King: But it is my Senſe, and the Senſe of " theſe Gentlemen with me, that it is a thing you ought not to " do upon any Terms. For Prophaneneſs is ſo inſeparable from " the Royal Family, that if ever ye bring back the King, the " Power of Godlineſs will moſt certainly depart from the Land. *Letter to Dr.* Calamy *from* Anonymus Londinenſis, *in Vindication of Mr. Archdeacon* Echard's *Hiſtory of* England, p. 27. *See his Speech at* Guildhall, October 16. 1643. *Ibid.*

[l] [Speaking of the Clergy.] They are idol, idle Shepherds, dumb Dogs that cannot bark, unleſs at the Flock of Chriſt; and ſo they learned of their Maſters both to bite and bark: Greedy Dogs that could never have enough, that did tear out the Loins and Bowels of their own People for Gain: Swearing, Drunken, Unclean Prieſts, that taught nothing but Rebellion in *Iſrael*, and cauſed People to abhor the Sacrifice of the Lord: *Arminian*, Popiſh and vile Idolatrous Wretches, ſuch as, had *Job* been alive, he would not have ſet with the Dogs of his Flock: A Generation of Men that had never a Vote for Jeſus Chriſt. Look into their Families, and they were commonly the vileſt of the Dio-

"Lover of God, Goodneſs, and all good Men: He "was a Scripture Preacher, a great Man in Prayer, "and one that brought home many Souls to God. *Abridgment*, Vol. 2. P. 12, 13.

Daniel Cawdrey "was a conſiderable Man, of emi- "nent Learning; when he was ejected, encouraging "all that came unto him in Piety and Holineſs.

Francis Cheynel, D. D. "was a Man of conſiderable "Learning, and great Abilities; he loſt a very valua- "ble Living for the ſake of his Conſcience; he had a "publick Spirit, and was a [m] true Lover of his Coun- "try, and had as great an Intereſt in it, and as enlar- "ged a Heart for God, and promoting the Intereſt of "the Goſpel, as any Man of the Age in which he "lived. *Abridgment*, Vol. 2. P. 675.

[n] *Thomas Goodwin* "was a celebrated Preacher, and "an Inſtrument in turning many to the Lord, and the "Practice of ſerious Religion: He was a very conſide- "rable Scholar, an eminent Divine; and had a very "happy Faculty in deſcanting upon Scripture, ſo as to "bring forth ſurprizing Remarks. *Abridg.* Vol. 2. *p.* 60.

John Green "was a very [o] holy Man: He died in "the very Week in which he was preparing to quit his

---

Dioceſe, a very Neſt of unclean Birds. In their Courts and Conſiſtories, you would have thought you had been in *Caiaphas*'s Hall, where no Trade was driven, but the crucifying Chriſt in his Members. Caſe's *Sermon in* Milkſtreet, Sept. 30. 1643. *p.* 45, 46, 47.

[m] When the Kings of the Earth have given their Powers to the Beaſt, thoſe choice Soldiers will be ſo faithful to the King of Kings, as to oppoſe the Beaſt, tho' armed with King-like Power. Cheynel's *Firſt Sermon before the Commons*, May 31. 1643. *p.* 10.

[n] See *Collections of Paſſages* before.

[o] This Arrow [Prayer] will find a Joint in *Abab*'s Armour. Draw thy Arrow, as *Jehu* did againſt *Jehoram*, with your full Strength, and doubt not but in God's Time it will ſmite our Romiſh *Jehoram* at the Heart, (2 *Kings* 9. 24.) and ſink him in his Chariot and Chair of Pride.

Green, *before the Commons*, April 24. 1644. *P.* 17.

"Li-

" Living upon the *Bartholomew* Act. *Abridgment*, Vol. 2. *p.* 437.

Mr. *Greenhill* " was a [p] worthy Man, much valued " for his great Learning and unwearied Labours. *Abridgment*, Vol. 2. *p.* 471.

George Hughes of *Plymouth*, " was moſt ſtrict and exemplary in the Conduct of himſelf, the Religious " Management of his Family, his Obſervation of the " Lord's Day, and his Obſervation towards all Men: " [q] His ſtrict Piety and Regard to God appear'd in his " whole Demeanor. *Abridg.* Vol. 2. *p.* 227.

William Jenkyn. " His Progreſs in Piety was as eminent as in Learning. Whilſt he was at St. *John's* " College, *Cambridge*, he was made Miniſter of *Chriſt-Church*, and afterwards Lecturer of St. *Anne Black Friars*, *London*: Which double Station he continued " to fill with great Diligence and Acceptance, till " upon the Deſtruction of the Monarchy, he, with " others of his Brethren, refuſed to obſerve the publick " Thankſgivings appointed by the Parliament. For " this he was ſuſpended, and had his Benefice of *Chriſt-Church* ſequeſtred. He was ſent to the *Tower* for " that which is commonly called, *Love*'s Plot. Some

---

[p] Shew your ſelves a Parliament of Juſtice. Let the World know it. Lay the Axe to the Root of Delinquency.

Greenhill, *before the Commons*, April 26. 1643. P. 34.

When *Eſther* was advanced, ſhe would not loſe her Opportunities: She will in to the King altho' contrary to Law. She will have the Liberty of the People; and *Haman*'s Head off, and venture her Life to accompliſh it. *Joſiah*, *Hezekiah* took their Opportunities, and made a thorough Reformation in *Judah*. You know what great Things *Elijah* did, *Inſpiciente & reluctante Rege*. Ib. p. 48.

[q] See the Woe and Weal of States. Happy Land whoſe King is ennobled by God: But woe to the State whoſe King is a Child, or a Fool ſhall reign an Enemy to the Lord. And Princes luſtful, gluttonous, and laſcivious; ſuch as muſt have a Breakfaſt every Morning in Sin, ſhall ſteer by their Councils. Chriſt is no Lawgiver there.

Hughes's, *before the Commons*, May 26. 1647. P. 29.

" have

" have cenſured him for the [r] Petition he preſented on " that Occaſion for his Life to the Powers then in Be- " ing, wherein he acknowledged them under all thoſe " Titles they aſſumed to themſelves, *&c.*

John Maynard " was an eminent and judicious Di- " vine; and tho' at his Death he was a Benefactor to " *Magdalen-Hall* in *Oxford*, where he had Part of his " Education; yet Mr. *Wood*, the *Oxford* Hiſtorian, has " not [s] one good Word for him. *Abridg.* Vol. 2. *p.* 684.

James Nalton " was one of Primitive Sincerity, a " good Linguiſt, a zealous excellent Preacher; com- " monly called, *the weeping Prophet*, becauſe his Seriouſ- " neſs oft expreſſed it ſelf in Tears. Of a [t] moſt " blameleſs Life; tho' learned, yet greatly averſe to " Controverſies and Diſputes. He was ſo compoſed of " Piety, Humility, and Innocence, that no Enemy of

---

[r] The Parliament of the Commonwealth of *England* without the King, 1651. were the ſupreme Authority of the Nation. *Jenkyns's* Petition, *October* 5. 1651.

A Refuſal to be ſubject to this Authority, under the Pretence of upholding the Title of any one upon Earth; is a Refuſal to acquieſce in the righteous and wiſe Pleaſure of God. *Jenkyns's* Petition.

Praiſed be God, who has delivered us from the Impoſition of Prelatical Innovations, Altar-Genu-flexions, Cringes and Croſſings, and all that Popiſh Traſh and Trumpery. And truly I ſpeak no more than what I have often thought and ſaid. [The Removal of theſe inſupportable Burthens countervails for the Blood and Treaſure, ſhed and ſpent in theſe late Diſtractions.] Jenkyns, *before the Rump*, Sept. 24. 1656. P. 23.

[s] Thoſe mine Enemies that would not that I ſhould reign over them, bring hither and ſlay them before me. Let me ſee them executed; Kings, Rulers, People, conſpiring Rebellion againſt the Lord, and againſt his Anointed. Maynard *before the Commons*, October 28. 1646. *P.* 15.

[t] Bleſſed be the Lord, who hath put it into the Hand of the Honourable Parliament, to purge out the Dregs of that Leaven, which the Lord hates in his very Heart; and to pull down that proud oppreſſing Prelacy, and thoſe Prelatical Popiſh Innovations, which are the Props and Pillars of Idolatry. Nalton *before the Commons*, April 29. 1646. *P.* 11.

" God

" God that knew him, durſt almoſt ſay any thing " againſt him. *Abridg.* Vol. 2. *p.* 2.

Matthew Newcomen " in his ordinary Converſe was " pleaſant and facetious, and of extraordinary Humi- " lity, Affability, and Courteſy: His whole Converſa- " tion was both " pious and amiable. *Abridg.* Vol. 2. *p.* 294.

Dr. *Owen* " was a great Man, and generally reſpect- " ed as a Scholar, Gentleman, and Divine: He was a " Man of univerſal Reading, and was eſpecially con- " verſant in thoſe Sciences that are aſſiſtant to Divini- " ty: He was reckoned the brighteſt Ornament of the " Univerſity of *Oxford*, and was for ſeveral Years " ſucceſſively Vice-Chancellor there: His Name will " be [x] precious, when the Memory of the Wicked ſhall " rot.

William Reyner " was an eminent Divine; when he " quitted his Living, he had no viſible Subſiſtance,

---

[x] Oh, into what an inextricable Labyrinth have theſe Wretches brought our Prince! To perſuade him the Intentions of the Parliament are againſt his Dignity and Prerogative. The Lord rebuke them that ſo perſuade him; yea, the Lord rebuke thee Satan. Newcomen *before the Commons*, Nov. 5. 1642.

[x] He that is entruſted with the Sword, and dares not do Juſtice on every one that dares do Injuſtice, is afraid of the Creature, but makes very bold with his Creator. Owen *to the Commons*, Jan. 31. 1648. *P.* 15.

When Kings command unrighteous Things, and People ſuit them with willing Compliance, none doubts but the Deſtruction of them both is juſt and righteous. *Ibid. p.* 5.

Biſhop *Bramhall* (in his Preface to his Vindication of himſelf from the *Presbyterian* Charge of Popery) ſays of Dr. *Owen*, " That he was a Perſon of ſo pernicious a Temper, ſo much " Inſolence, of ſuch a reſtleſs and implacable Spirit, of ſuch a " ſworn and inveterate Hatred to the Government of Church " and State, that he ought without Ceremony or Fear of Inci- " vility, to have been purſued as the greateſt Peſt, and moſt " dangerous Enemy of the Church and Commonwealth; and " whoever wiſhes well to his Country, can never do it greater " Service, than by beating down the Intereſt and Reputation " of ſuch Sons of *Belial*.

" and

" and yet lived very chearfully afterwards, and was in " no want through the Care of divine Providence: He " left the World with a [y] general Reputation; he was a " Man of general Learning, and an eminent Historian. *Abridgment*, Vol. 2. P. 666.

Lazarus Seaman, " as he came in mean Circumstances " to *Emanuel* College, so he was forced soon to leave it, " so that his Learning sprang from himself; and yet " even the envious *Wood* owns him to be a [z] *Learned* " *Man*. Whilst he was Master of *Peter* House in *Cam-* " *bridge*, he acquitted himself with abundant Ho- " nour; he was an excellent Casuist, a dextrous Expo- " sitor, and both a judicious and moving Preacher. *Abridgment*, Vol. 2. P. 17.

William Sedgewick, " called *Doomsday Sedgewick*. Those " who knew him, will represent him as a [a] pious Man " with a disorder'd Head. *Abridg.* Vol. 2. *p.* 117.

Wil-

---

[y] The Lord will not be out-braved by Man always, but will strike even through Kings in the Day of his Wrath. Reyner's *Fast Sermon before the Commons*, August 28. 1644. P. 27.

[z] Mr. *Charles Hotham*, one of his Fellows, and one that stands in this Catalogue of Dr. *Calamy*'s, p. 413. and is there called an eminent Scholar, would not allow him to be a learned Man. See *Corporations Vindicated*, *by* Charles Hotham, *in* 12mo. P. 58, 59. *London*. 1651.

The Universities Complaint at that Time, upon his being made Head of a College with others, " That the *Knipperdollings* of " the Age reduced a glorious and renowned University almost " to a meer Monster. And did more in less than Three Years, " than the Apostate *Julian* could effect in all his Reign; *viz.* " Broke the Heart-strings of Learning, and all learned Men; " and thereby laxated all the Joints of Christianity in the King- " dom; insomuch that they fear'd not to appeal to any impar- " tial Judge, whether if the *Goths* and *Vandals*, or even the " *Turks* themselves had over-run this Nation, they would have " more abused a flourishing University, than these pretended " Advancers of Religion had done. *Querel. Cantabr. Præf.* p. 26, 27.

[a] Sometimes God is said to sleep, and then his People awaken him: Sometimes to be slow and delay, and then we must quicken him.

William Spurstow (one of the Authors of *Smectymnuus*) "was a Man of great Humility and Meekness, and "great Charity both in giving and forgiving. He al- "ways had an [b] innocent and grateful Chearfulness in "his Converse, which rendred it very acceptable, and "was of a very peaceable Disposition. *Abridg.* Vol. 2. p. 471.

Mr. *John Strickland* "preach'd often before the Long "Parliament. *Wood* says he pray'd often [c] blaspheme- "ously: He might as well have said, he came into "his Pulpit naked; for one is not more ridiculous than "the other to those who knew the Man. He was re- "ally a great Divine, well esteem'd and eminent for "expounding of Scripture. *Abridg.* Vol. 2. p. 755.

Dr. *Edmond Stanton.* "After the Act of Uniformity "disabled him, he retired to a little Village in *Hert- "fordshire*, where he preach'd constantly, being afraid "his Lord should come and find him idle. Mr. *Mayo*, "in his Life, among other things, tells us this remarka- "ble Story of him: That preaching once at *Warbo- "rough*, not far from *Oxford*, one of the Congregation "was so affected with his first Prayer, that he ran to "his Wife, and told her, that she should make ready "and come to Church, for there was one in the Pul-

---

him. Sometimes he seems to lose his Mercy, and then his People must find it for him. And here he seems to rest till he be disquieted by our Prayers. William Sedgwick's *Fast Sermon before the Commons*, 1642. P. 2.

[b] The fresh Remembrance of Sin is like a Pea in an Issue, that keeps it open, and makes it run. Spurstow, *before the Two Houses*, July 21. 1643. P. 30.

[c] Whether he was blasphemous in praying or not, I can't tell; but I am sure he was seditious in preaching. Witness the following Passage:

Be not wanting in the Execution of Justice. You know there is a Curse pronounced against them who do the Work of the Lord (tho' it be a bloody Work) negligently. Strickland, *before the Commons*, December 17. 1643. P. 32.

" pit that pray'd like an Angel. The Woman hasten'd " away with her Husband; and God so order'd it, that " that Sermon proved a Means of her Conversion, and " she prov'd afterwards a serious eminent Christian, *Abridg.* Vol. 2. *p.* 64.

" The famous *Francis Taylor*, Member of the Af- " sembly of Divines, was well known by his * Works. *Abridg.* Vol. 2. *p.* 374.

" Dr. *Anthony Tuckney* " hath left behind him the " Character of an *eminently* pious and learned Man, a

---

* I desire the Reader will judge from the following Instances, whether he did not *likewise* preach like an Angel.

God puts Believers into Christ, as into the Clifts of a Rock. Our Rock is a Rock of Ages. All the Rocks of Enemies are sandy, gravelly Rocks, soon washed away. This Rock is solid, and lasts to Eternity: A sheltering Rock to Eternity; a shadowing Rock to Eternity; a watering Rock to Eternity; a feeding Rock to Eternity. Stanton, *before the Commons*, April 24. 1644. P. 14, 15.

He is a watering Rock, and feeding Rock to thy Soul: Only speak to the Rock by Prayer, and smite the Rock by Acts of Faith, and the living Waters of Consolation will flow abundantly upon thy Soul. Yea, suck this Rock, lay thy Mouth to this Rock, and thou shalt suck Honey out of it, in the sweetest Graces and Consolations thy Soul can wish for. *Ib. p.* 21.

Phinees is the Man that executes Judgment; a Man unthought of for such Service. Hence observe, that when God hath Work to do, he can find out Workmen: *A Phinees* with a Zeal in his Heart, and a Javelin in his Hand, to thrust through the proud *Elmers*, and *Cosbys*, the most daring Sinners. Stanton, *before the Commons*, October 30. 1644. P. 9.

Who gave this Power to our King, to raise an Army against the Parliament? To keep Malefactors from deserved Punishment: To arm Papists against Protestants; to bring the barbarous *Irish* into the Kingdom to cut our Throats? Is this Power from God, or of Men? If not, we may justly resist it, defend our selves and legal Privileges. Fra. Taylor, *to the Commons*, October 29. 1643. P. 19.

Oh! let every one of us break our Alabaster Box before God this Day. *Our Hearts*, I mean; that the precious Ointment of his Graces may flow forth. *Dr. Tuckney's First Sermon before the Commons*, Aug. 30. 1643. *called*, Balm of *Gilead* for *England's* Wounds. P. 18.

" true

" true Friend, and indefatigable Student; a candid " Diſputant, and an earneſt Promoter of Truth and " Godlineſs. *Abridg.* Vol. 2. *p.* 81.

Thomas Valentine " was a very popular and [g] taking " Preacher. *Abridg.* Vol. 2. *p.* 104.

[h] *Henry Wilkinſon*, D. D. " was a noted Preacher in " *Oxford* in 1638. Even Mr. *Wood* owns him to be a good " Scholar, a cloſe Student, and an excellent Preacher; " and it appears to have been ſo much againſt the " Grain, when conſpicuous Merit forced from him any " ſuch Acknowledgment concerning a poor Non-con- " formiſt, that I think in ſuch a Caſe we may take his " Word. *Abridg.* Vol. 2. *p.* 61, 62.

---

[g] We may ſuppoſe Patience in the Soul to be like the Town-Clerk of *Epheſus*, who, when the City was in an Uproar, appeaſed the Multitude. Valentine's *Faſt Sermon before the Commons*, December 28. 1642. P. 10.

Chriſt in his Anſwer to the Love-ſick Soul will ſay, I will be better to thee than Friends, Children, Pleaſures; I will ſtay thee with Flagons of Wine, and comfort thee with Apples. I will refreſh thee with the beſt Dainties that Heaven can afford, *Ib. p.* 49.

[h] We are dealt withal by way of Treaty and friendly Accommodation; Places of Meeting are propoſed. And the Truth is, their Trains of Love are Trains of Powder to blow us up, Wilkinſon's *Faſt Sermon before the Commons*, 1643. P. 15.

FINIS.

" true Friend, and indefatigable Student; a candid
" Disputant, and an earnest Promoter of Truth and
" Godliness." *Abridg.* Vol. 2. p. 81.

Thomas Valentine " was a very popular and a taking
" Preacher." *Abridg.* Vol. 2. p. 104.

" *Henry Wilkinson*, D.D. " was a noted Preacher in
" *Oxford* in 1638. Even Mr. *Wood* owns him to be a good
" Scholar, a close Student, and an excellent Preacher;
" and it appears to have been so much against the
" Grain, when conspicuous Merit forced from him any
" such Acknowledgment concerning a poor Non-con-
" formist, that I think in such a Case we may take his
" Word." *Abridg.* Vol. 2. p. 61, 62.

---

* We may suppose Patience in the Soul to be like the Town-Clerk of *Ephesus*, who, when the City was in an Uproar, appeased the Multitude. Valentine's *Fast Sermon before the Commons*, Decemb. 28. 1642. P. 10.

Guess in his Answer to the Love sick Soul will say, I will be better to thee than Friends, Children, Pleasures: I will say thee with Flagons of Wine, and comfort thee with Apples. I will refresh thee with the best Dainties that Heaven can afford. Ib. p. 49.

* We are dealt withal by way of Treaty and friendly Accommodation; Pieces of Meeting are proposed. And the Truth is, their Trains of Love are Trains of Powder to blow us up. Wilkinson's *Fast Sermon before the Commons*. 1643. P. 15.

FINIS